

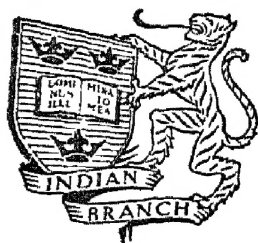
A VEDIC READER

A VEDIC READER FOR STUDENTS

BY

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M A., PH D.

CONTAINING THIRTY HYMNS OF THE RIGVEDA IN
THE ORIGINAL SAMHITĀ AND PADA TEXTS, WITH
TRANSLITERATION, TRANSLATION, EXPLANATORY
NOTES, INTRODUCTION, VOCABULARY



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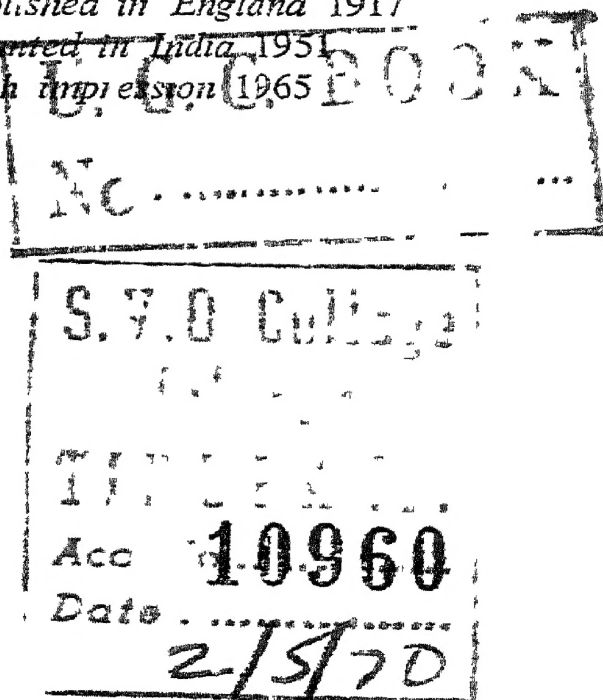
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PREFACE

THIS *Reader* is meant to be a companion volume to my *Vedic Grammar for Students*. It contains thirty hymns comprising just under 300 stanzas. These hymns have been taken exclusively from the Rigveda, not only because that Veda represents the earliest and most important phase of the sacred language and literature of India, but because the addition of specimens from the later Vedic literature with their divergences in speech and thought would tend to confuse the learner beginning the study of the oldest period. All the books of the Rigveda have been drawn upon except the ninth. The reason of this exception is that, though the whole of the ninth book practically consists of hymns addressed to Soma only, the hymn which in my opinion represents that deity best occurs in another (the eighth) book. All the most important metres are represented, though no specimens of the rare and complex strophic measures could be given because none of the hymns composed in them seemed to be suitable for the *Reader*. I have also considered literary merit as far as possible in making the selection. As regards subject-matter, each of the more important deities is represented by one hymn, Agni alone by two. There are besides a few hymns of a different type. One is concerned with social life (x. 34), one with magical ideas (vii. 103), two with cosmogony (x. 90. 129), and three with eschatology (x. 14. 15. 135). The selection thus forms a brief epitome of the Rigveda, the earliest monument of Indian thought. The arrangement of the hymns follows their order in the text of the Rigveda as shown, together with their respective deities and subjects, in the

table of contents (p. ix). As the latter list is so short, the name of the deity addressed in any selected hymn can be found at once, but it also appears in its alphabetical order in the General Index.

Unlike all Sanskrit and Vedic chrestomathies known to me, the present work is intended primarily for students who, while acquainted with Classical Sanskrit are beginners of Vedic lacking the aid of a teacher with an adequate knowledge of the earliest period of the language and literature of India. It will moreover, I think, be found to contain much detailed information useful even to more advanced students. Hence difficult and obscure stanzas have never been omitted from any of the selected hymns, because the notes here afford an opportunity of illustrating the methods of critical interpretation (see, for instance, pages 36-47, 139-40, 152, 166, 175).

In conjunction with my *Vedic Grammar for Students*, the *Reader* aims at supplying all that is required for the complete understanding of the selections without reference to any other book. Each hymn is preceded by a special introduction describing briefly the deity or the subject with which it deals. The text of every stanza is printed in three different forms. The first is the Samhitā text, in Devanāgarī characters, exactly as handed down by tradition, without change or emendation. But each Pāda or metrical line is printed separately so as to exhibit to the eye the versification of the stanza. Then comes on the right half of the page the traditional Pāda text in which each word of the Samhitā text is given separately without Sandhi, and in which compounds and certain derivatives and case-forms are analysed. This is an important addition because the Pāda text, as nearly contemporary in origin with the Samhitā text, furnishes us with the earliest interpretations, within the sphere of phonetics and word-formation, of the R̥gveda. Next follows the transliterated Samhitā text, in which by the removal of vowel-contractions, the resolution of semivowels, and the replacement of *a*, the original metre of the R̥gveda is restored and, by the use of punctuation, the sense is made clearer. The translation, which follows as close, accounting for every word of the original as

based on the critical method of interpretation. The notes furnish minute explanations of all matters concerned with grammar, metre, accent, syntax, and exegesis. The general introduction gives a concise account of the form and matter of the Rigveda, describing in outline its arrangement, its language and metre, its religion and mythology, besides the critical method here applied to the interpretation of its hymns. The vocabulary supplements the translation and notes by giving the derivation of every word and adding in brackets the most obvious cognates from the other Indo-European languages allied to Sanskrit, especially Avestic, Greek, Latin, and English. I have added a copious general Index for the purpose of enabling the student to utilize to the full the summary of Vedic philology which this book contains. Any one who has worked his way carefully through the pages of the *Reader* ought thus to have laid a solid foundation in Vedic scholarship, and to be prepared for further studies on independent lines.

Freedom from serious misprints is a matter of great importance in a book like this. Such freedom has, I trust, been achieved by the aid of my two friends, Dr. James Morison, Librarian of the Indian Institute, and my former pupil, Dr. A. Berriedale Keith, Regius Professor of Sanskrit and Comparative Philology in the University of Edinburgh. In the course of this obliging task Prof. Keith has supplied me with a number of suggestions, the adoption of which has undoubtedly improved the notes in many points of detail.

BALLIOL COLLEGE, OXFORD.

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CONTENTS

	PAGES
PREFACE	v
INTRODUCTION	xi-xxxi
VEDIC HYMNS	1-219
Agni i. 1	1-10
Savitṛ i. 35	10-21
Marutas i. 85	21-30
Viṣṇu i. 154	30-6
Dyāvāprthivi i. 160	36-41
Indra ii. 12	41-56
Rudra ii. 33	56-67
Apām napāt. ii. 35	67-78
Mitra iii. 59	78-83
Bṛhaspati iv. 50	83-92
Uṣas iv. 51	92-9
Agni v. 11	100-4
Parjanya v. 83	104-11
Pūṣan vi. 54	111-15
Āpas vii. 49	115-18
Mitrā-Varuṇā vii. 61	118-24
Sūrya vii. 63	124-28
Aśvinā vii. 71	128-34
Varuṇa vii. 86	134-41
Maṇḍūkās vii. 103	141-7
Viśve devās viii. 29	147-52
Soma viii. 48	152-64
Funeral Hymn x. 14	164-75

CONTENTS

	PAGES
Gambler . . . x. 34	186-95
Puruṣa . . . x. 90	195-203
Ratri . . . x. 127	203-7
Hymn of Creation x. 129	207-11
Yama . . . x. 135	212-16
Vāta . . . x. 163	216-19
VOCABULARY	221-56
GENERAL INDEX	257-63

INTRODUCTION

1. AGE OF THE RIGVEDA.

THE Rigveda is undoubtedly the oldest literary monument of the Indo-European languages. But the exact period when the hymns were composed is a matter of conjecture. All that we can say with any approach to certainty is that the oldest of them cannot date from later than the thirteenth century B.C. This assertion is based on the following grounds. Buddhism, which began to spread in India about 500 B.C., presupposes the existence not only of the Vedas, but also of the intervening literature of the Brāhmanas and Upanishads. The development of language and religious thought apparent in the extensive literature of the successive phases of these two Vedic periods renders it necessary to postulate the lapse of seven or eight centuries to account for the gradual changes, linguistic, religious, social, and political, that this literature displays. On astronomical grounds, one Sanskrit scholar has (cf. p. 146) concluded that the oldest Vedic hymns date from 3000 B.C., while another puts them as far back as 6000 B.C. These calculations are based on the assumption that the early Indians possessed an exact astronomical knowledge of the sun's course such as there is no evidence, or even probability, that they actually possessed. On the other hand, the possibility of such extreme antiquity seems to be disproved by the relationship of the hymns of the Rigveda to the oldest part of the Avesta, which can hardly date earlier than from about 800 B.C. That relationship is so close that the language of the Avesta, if it were known at a stage some five centuries earlier, could scarcely have differed at all from that of the Rigveda. Hence the Indians could not have separated from the Iranians much sooner than 1300 B.C. But, according to Prof. Jacobi, the separation took place before 4500 B.C. In that case we must assume that the Iranian and the

Indian languages remained practically unchanged for the truly immense period of over 3000 years. We must thus rest content with the moderate estimate of the thirteenth century B. C. as the approximate date for the beginning of the Rigvedic period. This estimate has not been invalidated by the discovery in 1907 of the names of the Indian deities Mitra, Varuna, Indra, Nasatya, in an inscription of about 1400 B. C. found in Asia Minor. For the phonetic form in which these names there appear may quite well belong to the Indo-Iranian period when the Indians and the Persians were still one people. The date of the inscription leaves two centuries for the separation of the Indians, their migration to India, and the commencement of the Vedic hymn literature in the north-west of Hindustan.

2. ORIGIN AND GROWTH OF THE COLLECTION.

When the Indo-Aryans entered India, they brought with them a religion in which the gods were chiefly personified powers of Nature, a few of them, such as Dyaus, going back to the Indo-European, others, such as Mitra, Varuna, Indra, to the Indo-Iranian period. They also brought with them the cult of fire and of Soma, besides a knowledge of the art of composing religious poems in several metres, as a comparison of the Rigveda and the Avesta shows. The purpose of these ancient hymns was to propitiate the gods by praises accompanying the offering of melted butter poured on the fire and of the juice of the Soma plant placed on the sacrificial grass. The hymns which have survived in the Rigveda from the early period of the Indo-Aryan invasion were almost exclusively composed by a hereditary priesthood. They were handed down in different families by memory, not by writing, which could hardly have been introduced into India before about 700 B. C. These family groups of hymns were gradually brought together till, with successive additions, they assumed the earliest collected form of the Rigveda. Then followed the constitution of the Samhitā text, which appears to have taken place about 600 B. C., at the end of the period of the Brāhmaṇas, but before the Upanishads, which form appendages to those works, came into existence. The creators of the Samhitā did not in any

way alter the diction of the hymns here collected together, but only applied to the text certain rules of Sandhi which prevailed in their time, and by which, in particular, vowels are either contracted or changed into semi-vowels, and a is often dropped after e and o, in such a way as constantly to obscure the metre. Soon after this work was concluded, extraordinary precautions were taken to preserve from loss or corruption the sacred text thus fixed. The earliest expedient of this kind was the formation of the Pada or 'word' text, in which all the words of the Samhitā text are separated and given in their original form as unaffected by the rules of Sandhi, and in which most compounds and some derivatives and inflected forms are analysed. This text, which is virtually the earliest commentary on the R̥gveda, was followed by other and more complicated methods of reciting the text, and by various works called Anukramanīs or 'Indexes', which enumerate from the beginning to the end of the R̥gveda the number of stanzas contained in each hymn, the deities, and the metres of all the stanzas of the R̥gveda. Thanks to these various precautions the text of the R̥gveda has been handed down for 2,500 years with a fidelity that finds no parallel in any other literature.

3 EXTENT AND DIVISIONS OF THE R̥GVEDA.

The R̥gveda consists of 1,017 or, counting eleven others of the eighth Book which are recognized as later additions, 1,028 hymns. These contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. If printed continuously like prose in Roman characters, the Samhitā text would fill an octavo volume of about 600 pages of thirty-three lines each. It has been calculated that in bulk the RV is equivalent to the extant poems of Homer.

There is a twofold division of the RV. into parts. One, which is purely mechanical, is into Astakas or 'eighths' of about equal length, each of which is subdivided into eight Adhyāyas or 'lessons', while each of the latter consists of Vargas or 'groups' of five or six stanzas. The other division is into ten Mandalas or 'books' (lit. 'cycles')

and Suktas or 'hymns'. The latter method is an historical one, indicating the manner in which the collection came into being. This system is now invariably followed by Western Scholars in referring to or quoting from the Rigveda.

4. ARRANGEMENT OF THE RIGVEDA.

Six of the ten books, ii to vii, are homogeneous in character. The hymns contained in each of them were, according to native Indian tradition, composed or 'seen' by poets of the same family, which handed them down as its own collection. The tradition is borne out by the internal evidence of the seers' names mentioned in the hymns, and by that of the refrains occurring in each of these books. The method of arrangement followed in the 'family books' is uniform for each of them is similarly divided into groups addressed to different gods. On the other hand, Books i, viii, and x were not composed each by a distinct family of seers, while the groups of which they consist are constituted by being the hymns composed by different individual seers. Book ix is distinguished from the rest by all its hymns being addressed to one and the same deity, Soma, and by its groups being based not on identity of authorship, but of metre.

Family books —In these the first group of hymns is invariably addressed to Agni, the second to Indra, and those that follow to gods of less importance. The hymns within these deity groups are arranged according to the diminishing number of stanzas contained in them. Thus in the second Book the Agni group of ten hymns begins with one of sixteen stanzas and ends with one of only six. The first hymn of the next group in the same book has twenty-one, the last only four stanzas. The entire group of the family books is, moreover, arranged according to the increasing number of the hymns in each of those books, if allowance is made for later additions. Thus the second Book has forty-three, the third sixty-two, the sixth seventy-five, and the seventh one hundred and four hymns. The homogeneity of the family books renders it highly probable that they formed the nucleus of the RV, which gradually assumed its final shape by successive additions to these books.

The earliest of these additions appears to be the second half of Book i, which, consisting of nine groups, each by a different author, was prefixed to the family books, the internal arrangement of which it follows. The eighth is like the family books as being in the main composed by members of one family, the Kanvas, but it differs from them in not beginning with hymns to Agni and in the prevalence of the strophic metre called *Pragātha*. The fact of its containing fewer hymns than the seventh book shows that it did not form a unit of the family books, but its partial resemblance to them caused it to be the first addition at the end of that collection. The first part of Book i (1-50) is in several respects like Book viii. Kanvas seem to have been the authors of the majority of these hymns, then favourite strophic metre is again found here, and both collections contain many similar or identical passages. There must have been some difference between the two groups, but the reason why they should have been separated by being added at the beginning and the end of an older collection has not yet been shown.

The *ninth book* was added as a consequence of the first eight being formed into a unit. It consists entirely of hymns addressed to Soma while the juice was 'clarifying' (*pavamāna*), on the other hand, the family books contain not a single Soma hymn, and Books i and viii together only three hymns invoking Soma in his general character. Now the hymns of Book ix were composed by authors of the same families as those of Books ii to vii, as is shown, for instance, by the appearance here of refrains peculiar to those families. Hence it is to be assumed that all the hymns to Soma *Pavamāna* were removed from Books i to viii, in order to form a single collection belonging to the sphere of the *Udgātr* or chanting priest, and added after Books i-viii, which were the sphere of the *Hotr* or reciting priest. The diction and recondite allusions in the hymns of this book suggest that they are later than those of the preceding books, but some of them may be early, as accompanying the Soma ritual which goes back to the Indo-Iranian period. The hymns of the first part of this book (1-60) are arranged according to the decreasing number of their stanzas, beginning with ten and ending with four. In the second part (61-114), which contains some very long hymns (one of forty-eight and another of fifty-eight stanzas), this arrangement is not followed.

The two parts also differ in metre: the hymns of the first are, excepting four stanzas, composed in Gāyatrī, while the second consists mainly of groups in other metres, thus 68-84 form a Jagatī and 87-97 a Trīṣṭubh group.

(The *tenth book* was the final addition. Its language and subject-matter show that it is later in origin than the other books, its authors were, moreover, clearly familiar with them. Both its position at the end of the RV and the fact that the number of its hymns (191) is made up to that of the first book indicate its supplementary character. Its hymns were composed by a large number of seers of different families, some of which appear in other books; but the traditional attribution of authorship is of little or no value in the case of a great many hymns. In spite of its generally more modern character, it contains some hymns quite as old and poetic as the average of those in other books. These perhaps found a place here because for some reason they had been overlooked while the other collections were being formed. As regards language, we find in the tenth book earlier grammatical forms and words growing obsolete, while new words and meanings begin to emerge. As to matter, a tendency to abstract ideas and philosophical speculation, as well as the introduction of magical conceptions, such as belong to the sphere of the Atharvaveda, is here found to prevail.

5. LANGUAGE

The hymns of the RV are composed in the earliest stage of that literary language of which the latest, or Classical Sanskrit, was stereotyped by the grammar of Pāṇini at the end of the fourth century B.C. It differs from the latter about as much as Homeric from Attic Greek. It exhibits a much greater variety of forms than Sanskrit does. Its case-forms both in nominal and pronominal inflexion are more numerous. It has more participles and gerunds. It is, however, in verbal forms that its comparative richness is most apparent. Thus the RV very frequently uses the subjunctive, which as such has entirely died out in Sanskrit, it has twelve forms of the infinitive, while only a single one of these has survived in Sanskrit. The language of the RV also differs from Sanskrit in its accent, which.

like that of ancient Greek, is of a musical nature, depending on the pitch of the voice, and is marked throughout the hymns. This accent has in Sanskrit been changed not only to a stress accent, but has shifted its position as depending on quantity, and is no longer marked. The Vedic accent occupies a very important position in Comparative Philology while the Sanskrit accent, being secondary, has no value of this kind.

The Sandhi of the RV. represents an earlier and a less conventional stage than that of Sanskrit. Thus the insertion of a sibilant between final *n* and a hard palatal or dental is in the RV. restricted to cases where it is historically justified, in Sanskrit it has become universal, being extended to cases where it has no justification. After *e* and *o* in the RV. *ā* is nearly always pronounced, while in Sanskrit it is invariably dropped. It may thus be affirmed with certainty that no student can understand Sanskrit historically without knowing the language of the RV.

6. METRE.

The hymns of the RV. are without exception metrical. They contain on the average ten stanzas, generally of four verses or lines, but also of three and sometimes five. The line, which is called Pāda ('quarter') and forms the metrical unit, usually consists of eight, eleven, or twelve syllables. A stanza is, as a rule, made up of lines of the same type, but some of the rarer kinds of stanza are formed by combining lines of different length. There are about fifteen metres, but only about seven of these are at all common. By far the most common are the Tristubh (4×11 syllables), the Gāyatrī (3×8), and the Jagatī (4×12), which together furnish two-thirds of the total number of stanzas in the RV. The Vedic metres, which are the foundation of the Classical Sanskrit metres except two, have a quantitative rhythm in which short and long syllables alternate and which is of a generally iambic type. It is only the rhythm of the last four or five syllables (called the cadence) of the line that is rigidly determined, and the lines of eleven and twelve syllables have a caesura as well. In their structure the Vedic metres thus come half way between the metres of the Indo-Iranian period, in which, as the Avesta shows, the principle is the number of syllables only, and

those of Classical Sanskrit, in which (except the śloka) the quantity of every single syllable in the line is fixed. Usually a hymn of the Rigveda consists of stanzas in the same metre throughout, a typical divergence from this rule is to mark the conclusion of a hymn with a stanza in a different metre. Some hymns are strophic in their construction. The strophes in them consist either of three stanzas (called *trca*) in the same simple metre, generally Gāyatrī, or of two stanzas in different mixed metres. The latter type of strophe is called *Pragātha* and is found chiefly in the eighth book.

7 RELIGION OF THE RIGVEDA.

This is concerned with the worship of gods that are largely personifications of the powers of nature. The hymns are mainly invocations of these gods, and are meant to accompany the oblation of Soma juice and the fire sacrifice of melted butter. It is thus essentially a polytheistic religion, which assumes a pantheistic colouring only in a few of its latest hymns. The gods are usually stated in the RV to be thirty-three in number, being divided into three groups of eleven distributed in earth, air, and heaven, the three divisions of the Universe. Troops of deities, such as the Maruts, are of course not included in this number. The gods were believed to have had a beginning. But they were not thought to have all come into being at the same time, for the RV. occasionally refers to earlier gods, and certain deities are described as the offspring of others. That they were considered to have been originally mortal is implied in the statement that they acquired immortality by drinking Soma or by receiving it as a gift from Agni and Savitr.

The *gods* were conceived as human in appearance. Their bodily parts, which are frequently mentioned, are in many instances simply figurative illustrations of the phenomena of nature represented by them. Thus the arms of the Sun are nothing more than his rays; and the tongue and limbs of Agni merely denote his flames. Some of the gods appear equipped as warriors, especially Indra, others are described as priests, especially Agni and Brhaspati. All of them drive through the air in cars, drawn chiefly by steeds, but sometimes by other animals. The favourite food of men is also that of the gods.

consisting in milk, butter, grain, and the flesh of sheep, goats, and cattle. It is offered to them in the sacrifice, which is either conveyed to them in heaven by the god of fire, or which they come in their cars to partake of on the strew of grass prepared for their reception. Their favourite drink is the exhilarating juice of the Soma plant. The home of the gods is heaven, the third heaven, or the highest step of Viṣṇu, where cheered by draughts of Soma they live a life of bliss

Attributes of the gods.—Among these the most prominent is power, for they are constantly described as great and mighty. They regulate the order of nature and vanquish the potent powers of evil. They hold sway over all creatures; no one can thwart their ordinances, or live beyond the time they appoint; and the fulfilment of desires is dependent on them. They are benevolent beings who bestow prosperity on mankind; the only one in whom injurious traits appear being Rudra. They are described as 'true' and 'not deceitful', being friends and protectors of the honest and righteous, but punishing sin and guilt. Since in most cases the gods of the RV have not yet become dissociated from the physical phenomena which they represent, their figures are indefinite in outline and deficient in individuality. Having many features, such as power, brilliance, benevolence, and wisdom in common with others, each god exhibits but very few distinctive attributes. This vagueness is further increased by the practice of invoking deities in pairs—a practice making both gods share characteristics properly belonging to one alone. When nearly every power can thus be ascribed to every god, the identification of one deity with another becomes easy. There are in fact several such identifications in the RV. The idea is even found in more than one late passage that various deities are but different forms of a single divine being. This idea, however, never developed into monotheism, for none of the regular sacrifices in the Vedic period were offered to a single god. Finally, in other late hymns of the RV. we find the deities Aditi and Prajāpati identified not only with all the gods, but with nature as well. This brings us to that pantheism which became characteristic of later Indian thought in the form of the Vedānta philosophy.

The *Vedic gods* may most conveniently be *classified* as deities of

heaven, air and earth according to the threefold division suggested by the RV itself. The celestial gods are Dyaus, Varuna, Mitra, Sūrya, Savitr, Pūšan the Āśvins, and the goddesses Usas, Dawn, and Ratn Night. The atmospheric gods are Indra, Apām napāt, Rudra, the Maruts, Vāyu, Parjanya, and Āpas, the Waters. The terrestrial deities are Prthivi, Agni, and Soma. This *Reader* contains hymns addressed to all these gods with detailed introductions describing their characters in the words, as far as is possible, of the RV. itself. A few quite subordinate deities are not included, partly because no entire hymn is addressed to them. Two such belong to the celestial sphere. Tūta, a somewhat obscure god, who is mentioned only in detached stanzas of the RV, comes down from the Indo-Iranian period. He seems to represent the 'thund' or lightning form of fire. Similar in origin to Indra, he was ousted by the latter at an early period. Mātariśvan is a divine being also referred to only in scattered stanzas of the RV. He is described as having brought down the hidden fire from heaven to men on earth, like the Prometheus of Greek mythology. Among the terrestrial deities are certain rivers that are personified and invoked in the RV. Thus the Sindhu (Indus) is celebrated as a goddess in one hymn (x. 75, 2. 4. 6), and the Vipās (Bias) and the Śutudrī (Sutlej), sister streams of the Panjāb in another (iii 33). The most important and oftenest lauded is, however, the Sarasvatī (vi 61, vii 95). Though the personification goes much further here than in the case of other streams, the connexion of the goddess with the river is never lost sight of in the RV.

Abstract deities.—One result of the advance of thought during the period of the RV. from the concrete towards the abstract was the rise of abstract deities. The earlier and more numerous class of these seems to have started from epithets which were applicable to one or more older deities, but which came to acquire an independent value as the want of a god exercising the particular activity in question began to be felt. We find here names denoting either an agent (formed with the suffix *tr* or *tar*), such as Dhātṛ 'Creator', or an attribute, such as Prajāpati, 'Lord of Creatures'. Thus Dhātṛ, otherwise an epithet of Indra, appears also as an independent deity who creates heaven and earth, sun and moon. More rarely occur Vichātṛ the 'Disposer', Dharṭṛ, the 'Supporter' Trātr the

'Protector', and Netr, the 'Leader'. The only agent god mentioned at all frequently in the RV. is Tvastr, the 'Artificer', though no entire hymn is addressed to him. He is the most skilful of workmen, having among other things fashioned the bolt of Indra and a new drinking-cup for the gods. He is a guardian of Soma, which is called the 'food of Tvastr', and which Indra drinks in Tvastr's house. He is the father of Saranyū, wife of Vivasvant and mother of the primæval twins Yama and Yamī. The name of the solar deity Savitr, the 'Stimulator', belongs to this class of agent gods (cf p 11).

There are a few other abstract deities whose names were originally epithets of older gods, but now become epithets of the supreme god who was being evolved at the end of the Rigvedic period. These appellations, compound in form, are of rare and late occurrence. The most important is Prajāpati, 'Lord of Creatures'. Originally an epithet of such gods as Savitr and Soma, this name is employed in a late verse of the tenth book to designate a distinct deity in the character of a Creator. Similarly, the epithet Viśvakarman, 'all-creating', appears as the name of an independent deity to whom two hymns (x. 81, 82) are addressed. Hiranyagarbha, the 'Golden Germ', once occurs as the name of the supreme god described as the 'one lord of all that exists'. In one curious instance it is possible to watch the rise of an abstract deity of this type. The refrain of a late hymn of the RV. (x. 121) is *kāsmā devāya havīṣā vidhema?* 'to what god should we pay worship with oblation?' This led to the word *kā*, 'who?' being used in the later Vedic literature as an independent name, Ka, of the supreme god. The only abstract deity of this type occurring in the oldest as well as the latest parts of the RV. is Brhaspati (p. 83).

The second and smaller class of abstract deities comprises personifications of abstract nouns. There are seven or eight of these occurring in the tenth book. Two hymns (83-84) are addressed to Manyu, 'Wrath', and one (x. 151) to Śraddhā, 'Faith'. Anumati, 'Favour (of the gods)', Aramati, 'Devotion', Sūnrtā, 'Bounty', Asuniti, 'Spirit-life', and Nirṛiti, 'Decease', occur only in a few isolated passages.

A purely abstract deity, often incidentally celebrated throughout

the RV. is A-diti, 'Liberation', 'Freedom' (lit. 'un-binding'), whose main characteristic is the power of delivering from the bonds of physical suffering and moral guilt. She, however, occupies a unique position among the abstract deities, owing to the peculiar way in which the personification seems to have arisen. She is the mother of the small group of deities called Ādityas, often styled 'sons of Aditi'. This expression at first most probably meant nothing more than 'sons of liberation', according to an idiom common in the RV. and elsewhere. The word was then personified, with the curious result that the mother is mythologically younger than some at least of her sons, who (for instance Mitra) date from the Indo-Iranian period. The goddess Diti, named only three times in the RV., probably came into being as an antithesis to Aditi, with whom she is twice mentioned.

Godesses play an insignificant part in the RV. The only one of importance is Uṣas (p. 92). Next come Sarasvatī, celebrated in two whole hymns (vi. 61; vii. 95) as well as parts of others, and Vāc, 'Speech' (x. 71, 125). With one hymn each are addressed Pṛthivī, 'Earth' (v. 84), Rātri, 'Night' (x. 127, p. 203), and Aranyānī, 'Goddess of the Forest' (x. 146). Others are only sporadically mentioned. The wives of the great gods are still more insignificant, being mere names formed from those of their consorts, and altogether lacking in individuality: such are Agnāyī, Indrānī, Varuṇānī, spouses of Agni, Indra, and Varuṇa respectively.

Ideal Deities.—A peculiar feature of the religion of the RV. is the invocation of pairs of deities whose names are combined as compounds, each member of which is in the dual. About a dozen such pairs are celebrated in entire hymns, and about a dozen more in detached stanzas. By far the largest number of hymns is addressed to the couple Mitra-Varuṇa, though the names most frequently found as dual compounds are those of Dyāvā-pṛthivī, 'Heaven and Earth' (p. 84). The latter pair, having been associated as universal parents from the Indo-European period onwards, in all probability furnished the analogy for this dual type.

Group of Deities.—There are also a few more or less definite groups of deities, generally associated with some particular god. The Maruts (p. 21), who attend on Indra, are the most numerous group. The

smaller group of the Ādityas, of whom Varuna is the chief, is constantly mentioned in company with their mother Aditi. Their number is stated in the RV. to be seven or, with the addition of Māntanda, eight. One passage (ii. 27, 1) enumerates six of them, Mitra, Aryaman, Bhaga, Varuna, Daksa, Amśa : Sūrya was probably regarded as the seventh. A much less important group, without individual names or definite number, is that of the Vasus, whose leader is generally Indra. There are, finally, the Viśve devās (p. 147), who, invoked in many hymns, form a comprehensive group, which in spite of its name is, strange to say, sometimes conceived as a narrower group associated with others like the Vasus and Ādityas.

Lesser Divinities.—Besides the higher gods, a number of lesser divine powers are known to the RV. The most prominent of these are the Rbhus, who are celebrated in eleven hymns. They are a deft-handed trio, who by their marvellous skill acquired the rank of deities. Among their five main feats of dexterity the greatest consisted in transforming the bowl of Tvastr into four shining cups. The bowl and the cups have been variously interpreted as the moon with its four phases or the year with its seasons. The Rbhus further exhibited their skill in renewing the youth of their parents, by whom Heaven and Earth seem to have been meant.

Occasional mention is made in the RV. of an Apsaras, a celestial water-nymph, the spouse of a corresponding genius named Gandharva. In a few passages more Apsarases than one are spoken of, but the only one mentioned by name is Urvaśī. Gandharva is in the RV a single being (like the Gandarewa of the Avesta), who dwells in the aerial sphere, guards the celestial Soma, and is (as in the Avesta) connected with the waters.

There are, lastly, a few divinities of the tutelary order, guardians watching over the welfare of house or field. Such is the rarely mentioned Vāstospati, 'Lord of the Dwelling', who is invoked to grant a favourable entry, to remove disease, and to bestow protection and prosperity. Ksetrasya pati, 'Lord of the Field', is besought to grant cattle and horses and to confer welfare. Sītā, the 'Furrow', is once invoked to dispense crops and rich blessings.

In addition to the great phenomena of nature, various features of

in the RV. Thus besides Rivers and Waters (p. 115), already mentioned as terrestrial goddesses, mountains are often addressed as divinities, but only along with other natural objects, or in association with gods. Plants are regarded as divine powers, one entire hymn (x. 97) being devoted to their praise chiefly with reference to their healing properties. Sacrificial implements, moreover, are deified. The most important of these is the sacrificial post which is praised and invoked in a whole hymn (iii. 8). The sacrificial grass (*barhis*) and the Divine Doors (*dvāro devīn*), which lead to the place of sacrifice are addressed as goddesses. The pressing stones (*grāvāṇas*) are invoked as deities in three hymns (x. 76. 94. 175): spoken of as immortal, unaging mightier than heaven, they are besought to drive away demons and destruction. The Mortar and Pestle used in pounding the Soma plant are also invoked in the RV (i. 28, 5. 6). Weapons, finally, are sometimes deified, armour, bow, quiver, arrows, and chariot being addressed in one of the hymns (vi. 75).

The Demons often mentioned in the hymns are of two kinds. The higher and more powerful class are the aerial foes of the gods. These are seldom called *asura* in the RV, where in the older parts that word means a divine being, like *ahura* in the Avesta (cf. p. 134). The term *dāsa* or *caśyu*, properly the name of the dark aborigines, is frequently used in the sense of fiend to designate the aerial demons. The conflict is regularly one between a single god and a single demon, as exemplified by Indra and Vitrā. The latter is by far the most frequently mentioned. His mother being called *Dāna*, he is sometimes alluded to by the metronymic term *Dānava*. Another powerful demon is *Vala* the personified cave of the cows, which he guards and which are set free by Indra and his allies, namely the *Angirases*. Other demon adversaries of Indra are *Arbuda*, described as a vily beast, whose cows India drove out; *Viśvarūpa*, son of *Tvāstr*, a three-headed demon slain by both *Trita* and *Indra*, who seize his cows; and *Svaibhānu*, who eclipses the sun. There are several other individual demons, generally described as *Dāsas* and slain by *Indra*. A group of demons are the *Paṇis* ('niggards'), primarily foes of *Indra*, who, with the aid of the dog *Saramā*, tracks and releases the cows hidden by them.

The second or lower class of demons are terrestrial goblins, enemies

of men. By far the most common generic name for them is Raksas. They are nearly always mentioned in connexion with some god who destroys them. The much less common term Yātu or Yātudhāna (primarily 'sorcerer') alternates with Raksas, and perhaps expresses a species. A class of demons scarcely referred to in the RV., but often mentioned in the later Vedas, are the Piśācas, eaters of raw flesh or of corpses.

Not more than thirty hymns are concerned with subjects other than the worship of gods or deified objects. About a dozen of these, almost entirely confined to the tenth book, deal with magical practices, which properly belong to the sphere of the Atharvaveda. Their contents are augury (ii 42 43) or spells directed against poisonous vermin (i 191) or disease (x. 163), against a demon destructive of children (x 162), or enemies (x 166), or rival wives (x 145). A few are incantations to preserve life (x 58 60), or to induce sleep (v 55), or to procure offspring (x. 183); while one is a panegyric of fogs as magical bringers of rain (vii 103, p 141).

8 SECULAR MATTER IN THE RIGVEDA.

Secular hymns—Hardly a score of the hymns are secular poems. These are especially valuable as throwing direct light on the earliest thought and civilization of India. One of the most noteworthy of them is the long wedding hymn (x. 85). There are also five funeral hymns (x 14-18). Four of these are addressed to deities concerned with the future life, the last, however, is quite secular in tone, and gives more information than any of the rest about the funeral customs of early Vedic India (cf. p. 164).

Mythological dialogues—Besides several mythological dialogues in which the speakers are divine beings (iv. 62, x. 51. 52. 86 108), there are two in which both agents are human. One is a somewhat obscure colloquy (x 95) between a mortal lover Purūravas and the celestial nymph Urvaśī, who is on the point of forsaking him. It is the earliest form of the story which much more than a thousand years later formed the subject of Kālidāsa's drama Vikramorvaśī. The other (x 10) is a dialogue between Yama and Yamī, the twin parents of the human race. This group of hymns has a special literary interest as foreshadowing the dramatic works of a later age.

Didactic hymns.—Four hymns are of a didactic character. One of these (x. 34) is a striking poem, being a monologue in which a gambler laments the misery he has brought on himself and his home by his inability to resist the attraction of the dice. The rest which describe the various ways in which men follow gam (ix. 112), or praise wise speech (x. 71), or the value of good deeds (x. 117), anticipate the sententious poetry for which post-Vedic literature is noted.

Riddles.—Two of the hymns consist of riddles. One of these (xviii. 20, p. 147) describes various gods without mentioning their names. More elaborate and obscure is a long poem of fifty-two stanzas (i. 164) in which a number of enigmas, largely connected with the sun, are propounded in mystical and symbolic language. Thus the wheel of order with twelve spokes, revolving round the heavens, and containing within it in couples 720 sons, means the year with its twelve months and 360 days and 360 nights.

Cosmogonic hymns.—About half a dozen hymns consist of speculations on the origin of the world through the agency of a Creator (called by various names) as distinct from any of the ordinary gods. One of them (x. 129 p. 207), which describes the world as due to the development of the existent (sat) from the non-existent (a-sat), is particularly interesting as the starting-point of the evolutionary philosophy which in later times assumed shape in the Sāṅkhya system.

A semi-historical character attaches to one complete hymn (i. 126) and to appendages of 3 to 5 stanzas attached to over thirty others, which are called *Dānastutis*, or 'praises of gifts'. These are panegyrics of liberal patrons on behalf of whom the seers composed their hymns. They yield incidental genealogical information about the poets and their employers, as well as about the names and the habitat of the Vedic tribes. They are late in date, appearing chiefly in the first and tenth, as well as among the supplementary hymns of the eighth book.

Geographical data.—From the geographical data of the RV., especially the numerous rivers there mentioned, it is to be inferred that the Indo-Aryan tribes when the hymns were composed occupied the territory roughly corresponding to the north-west Frontier Province and the Panjāb of to-day. The references to flora and fauna bear out this conclusion.

The *historical data* of the hymns show that the Indo-Aryans were still engaged in war with the aborigines, many victories over these foes being mentioned. That they were still moving forward as conquerors is indicated by references to rivers as obstacles to advance. Though divided into many tribes, they were conscious of religious and racial unity, contrasting the aborigines with themselves by calling them non-sacrificers and unbelievers, as well as 'black-skins' and the 'Dāsa colour' as opposed to the 'Āryan colour'.

Incidental references scattered throughout the hymns supply a good deal of information about the social conditions of the time. Thus it is clear that the family, with the father at its head, was the basis of society, and that women held a freer and more honoured position than in later times. Various crimes are mentioned, robbery, especially of cattle, apparently being the commonest. Debt, chiefly as a result of gambling, was known. Clothing consisted usually of an upper and a lower garment, which were made of sheep's wool. Bracelets, anklets, necklaces, and earrings were worn as ornaments. Men usually grew beards, but sometimes shaved. Food mainly consisted of milk, clarified butter, grain, vegetables, and fruit. Meat was eaten only when animals were sacrificed. The commonest kind appears to have been beef, as bulls were the chief offerings to the gods. Two kinds of spirituous liquor were made: Soma was drunk at religious ceremonies only, while Suiā, extracted from some kind of grain, was used on ordinary occasions.

Occupations.—One of the chief occupations of the Indo-Aryan was warfare. He fought either on foot or from a chariot, but there is no evidence to show that he ever did so on horseback. The ordinary weapons were bows and arrows, but spears and axes were also used. Cattle-breeding appears to have been the main source of livelihood, cows being the chief objects of desire in prayers to the gods. But agriculture was also practised to some extent. Fields were furrowed with a plough drawn by bulls; corn was cut with sickles, being then threshed and winnowed. Wild animals were trapped and snared, or hunted with bows and arrows, occasionally with the aid of dogs. Boats propelled by paddles were employed, as it seems mainly for the purpose of crossing rivers. Trade was known only in the form

trades and crafts already existed, though doubtless in a rudimentary stage. The occupations of the wheelwright and the carpenter were combined. The smith melted ore in a forge, and made kettles and other vessels of metal. The tanner prepared the skins of animals. Women plaited mats of grass or reeds, sewed, and especially wove, but whether they ever did so professionally is uncertain.

Amusements.—Among these chariot-racing was the favourite. The most popular social recreation was playing with dice (cp p. 186). Dancing was also practised, chiefly by women. The people were fond of music, the instruments used being the drum (*duṇḍubhi*), the flute (*vāṇa*), and the lute (*vīṇā*). Singing is also mentioned.

9 LITERARY MERIT OF THE RIGVEDA.

The diction of the hymns is on the whole natural and simple, free from the use of compounds of more than two members. Considering their great antiquity, the hymns are composed with a remarkable degree of metrical skill and command of language. But as they were produced by a sacerdotal class and were generally intended to accompany a ritual no longer primitive, their poetry is often impaired by constant sacrificial allusions. This is especially noticeable in the hymns addressed to the two ritual deities Agni and Soma, where the thought becomes affected by conceits and obscured by mysticism. Nevertheless the RV. contains much genuine poetry. As the gods are mostly connected with natural phenomena, the praises addressed to them give rise to much beautiful and even noble imagery. The degree of literary merit in different hymns naturally varies a good deal, but the average is remarkably high. The most poetical hymns are those addressed to Dawn, equal if not superior in beauty to the religious lyrics of any other literature. Some of the hymns to Indra show much graphic power in describing his conflict with the demon Vṛtra. The hymns to the Maruts, or Storm gods, often depict with vigorous imagery the phenomena of thunder and lightning and the mighty onset of the wind. One hymn to Parjanya (v 83) paints the devastating effects of the rain-storm with great vividness. The hymns in praise of Varuna describe the various aspects of his sway

the mythological dialogues set forth the situation with much beauty of language, for example, the colloquy between India's messenger Saramā and the demons who stole the cows (x. 108), and that between the primaeval twins Yama and Yamī (x. 10). The Gambler's lament (x. 34) is a fine specimen of pathetic poetry. One of the funeral hymns (x. 18) expresses ideas connected with death in language of impressive and solemn beauty. One of the cosmogonic hymns (x. 129) illustrates how philosophical speculation can be clothed in poetry of no mean order.

10. INTERPRETATION.

In dealing with the hymns of the RV the important question arises, to what extent are we able to understand their real sense, considering that they have come down to us as an isolated relic from the remotest period of Indian literature? The reply, stated generally, is that, as a result of the labours of Vedic scholars, the meaning of a considerable proportion of the RV is clear, but of the remainder many hymns and a great many single stanzas or passages are still obscure or unintelligible. This was already the case in the time of Yāska, the author of the *Nūukta*, the oldest extant commentary (c. 500 B.C.) on about 600 detached stanzas of the RV; for he quotes one of his predecessors, Kautsa, as saying that the Vedic hymns were obscure, unmeaning, and mutually contradictory.

In the earlier period of Vedic studies, commencing about the middle of the nineteenth century, the traditional method, which follows the great commentary of Sāyana (fourteenth century A.C.), and is represented by the translation of the RV., begun by H. Wilson in 1850, was considered adequate. It has since been proved that, though the native Indian commentators are invaluable guides in explaining the theological and ritual texts of the Brāhmanas and Sūtras, with the atmosphere of which they were familiar, they did not possess a continuous tradition from the time when the Vedic hymns were composed. That the gap between the poets and the interpreters even earlier than Yāska must have been considerable, is shown by the divergences of opinion among his predecessors as

an epithet of the *Āśvins*, as 'true, not false', another *Āgrāyana*, as 'leaders of truth' (*satyasya prañetārau*), while *Yāska* himself thinks it may mean 'nose-born' (*nāsikā-prabhavau*)! *Yāska*, moreover, mentions several different schools of interpretation, each of which explained difficulties in accordance with its own particular theory. *Yāska*'s own interpretations, which in all cases of doubt are based on etymology, are evidently often merely conjectural, for he frequently gives several alternative explanations of a word. Thus he explains the epithet *jātā-vedas* in as many as five different ways. Yet he must have had more and better means of ascertaining the sense of various obscure words than *Sāyana* who lived nearly 2,000 years later. *Sāyana*'s interpretations, however, sometimes differ from those of *Yāska*. Hence either *Yāska* is wrong or *Sāyana* does not follow the tradition. Again, *Sāyana* often gives several inconsistent explanations of a word in interpreting the same passage or in commenting on the same word in different passages. Thus *asura*, 'divine being', is variously rendered by him as 'expeller of foes', 'giver of strength', 'giver of life', 'hurler away of what is undesired', 'giver of breath or water', 'thrower of oblations, priest', 'taker away of breath', 'expeller of water, *Parjanya*', 'impeller', 'strong', 'wise', and 'rain-water' or 'a water-discharging cloud'! In short it is clear from a careful examination of their comments that neither *Yāska* nor *Sāyana* possessed any certain knowledge about a large number of words in the *RV*. Hence their interpretations can be treated as decisive only if they are borne out by probability, by the context, and by parallel passages.

For the traditional method *Roth*, the founder of Vedic philology, substituted the critical method of interpreting the difficult parts of the *RV* from internal evidence by the minute comparison of all words parallel in form and matter, while taking into consideration context, grammar, and etymology, without ignoring either the help supplied by the historical study of the Vedic language in its connexion with Sanskrit or the outside evidence derived from the *Avesta* and from Comparative Philology. In the application of his method *Roth* attached too much weight to etymological considerations, while he undervalued the evidence of native tradition. On the other hand,

INTRODUCTION

xxx1

of the Vedic hymns, connects the interpretation of them too closely with the literature of the post-Vedic period and the much more advanced civilization there described. It is important to note that the critical scholar has at his disposal not only all the material that was open to the traditional interpreters, and to which he is moreover able to apply the comparative and historical methods of research, but also possesses over and above many valuable aids that were unknown to the traditional school—the Avesta, Comparative Philology, Comparative Religion and Mythology, and Ethnology. The student will find in the notes of the *Reader* many exemplifications of the usefulness of these aids to interpretation. There is good reason to hope from the results already achieved that steady adherence to the critical method, by admitting all available evidence and by avoiding onesidedness in its application, will eventually clear up a large proportion of the obscurities and difficulties that still confront the interpreter of the Rigveda.

ERRATA

- P. 14, line 27, for *śitipādo* read *śitipāḍo*.
P. 23, line 1, read नचपांसि.
P. 31, line 29, and p. 46, l. 29, for *yó* read *yō*.
P. 48, head-line, for i. 12, 4 read ii. 12, 4.
P. 51, line 31, for *yó* read *yō*.
P. 60, line 13, for *no* read *nō*.
P. 69, line 2, for *tām* read *ṭam*.
Pp. 68, 70, 71, 75, head-lines, for *APAM* read *APAM̐*.
P. 118, head-line, for *APAS* read *ĀPAS*.
P. 125, line 12, for *viśvācaksās* read *viśvācaksās̐*.
P. 128, line 3, for *nū* read *nū̐*.
P. 139, line 14, for *vibhīdako* read *vibhīdako̐*.
P. 142, last line, and p. 143, line 11, for *anyó* read *anyō*.
P. 144, head-line, for *MANḌUKAS* read *MANḌUKAS̐*.
P. 179, line 26, for *té* read *tē̐*.
P. 184, line 17, for *tē* read *tē̐*.
P. 224, head-line and line 1, for *abhīti* read *abhīti̐*.

AGNI

As the personification of the sacrificial fire, Agni is second in importance to Indra (11 12) only, being addressed in at least 200 hymns. The anthropomorphism of his physical appearance is only rudimentary, and is connected chiefly with the sacrificial aspect of fire. Thus he is butter-backed, flame-haired, and has a tawny beard, sharp jaws, and golden teeth. Mention is often made of his tongue, with which the gods eat the oblation. With a burning head he faces in all directions.

He is compared with various animals: he resembles a bull that bellows, and has horns which he sharpens, when born he is often called a calf; he is kindled like a horse that brings the gods, and is yoked to convey the sacrifice to them. He is also a divine bird, he is the eagle of the sky; as dwelling in the waters he is like a goose, he is winged, and he takes possession of the wood as a bird perches on a tree.

Wood or ghee is his food, melted butter his beverage, and he is nourished three times a day. He is the mouth by which the gods eat the sacrifice, and his flames are spoons with which he besprinkles the gods; but he is also asked to consume the offerings himself. He is sometimes, though then nearly always with other gods, invited to drink the Soma juice.

His brightness is much dwelt upon: he shines like the sun; his lustre is like the rays of the dawn and the sun, and like the lightnings of the rain-cloud. He shines even at night, and dispels the darkness with his beams. On the other hand, his path is black when he invades the forests and shaves the earth as a barber a beard. His flames are like roaring waves, and his sound is like the thunder of heaven. His red smoke rises up to the firmament, like the erector of a post he supports the sky with his smoke. ('Smoke-bannered' (dhūmā-ketu) is his frequent and exclusive epithet.)

He has a shining, golden, lightning car, drawn by two or more ruddy and tawny steeds. He is a charioteer of the sacrifice, and with his steeds he brings the gods on his car.

(He is the child of Heaven (Dyáuś), and is often called the son of Heaven and Earth (1. 160).) He is also the offspring of the waters. The gods generated him as a light for the Āryan or for man, and placed him among men. Indra is called Agni's twin brother, and is more closely associated with him than any other god.

The mythology of Agni, apart from his sacrificial activity, is mainly concerned with his various births, forms, and abodes. Mention is often made of his daily production from the two kindling sticks (*arānīs*), which are his parents or his mothers. From the dry wood Agni is born living; as soon as born the child devours his parents. By the ten maidens that produce him are meant the ten fingers of the kindler. Owing to the force required to kindle Agni he is often called 'son of strength' (*sahasah sūnūh*). Being produced every morning he is young, at the same time no sacrifice is older than Agni, for he conducted the first sacrifice. Again, Agni's origin in the aerial waters is often referred to: he is an embryo of the waters, he is kindled in the waters; he is a bull that has grown in the lap of the waters. As the 'son of Waters' (ii. 35) he has become a separate deity. He is also sometimes conceived as latent in terrestrial waters. This notion of Agni in the waters is a prominent one in the RV. Thirdly, a celestial origin of Agni is often mentioned: he is born in the highest heaven, and was brought down from heaven by Mātariśvan, the Indian Prometheus, and the acquisition of fire by man is regarded as a gift of the gods as well as a production of Mātariśvan. The Sun (vii. 63) is further regarded as a form of Agni. Thus Agni is the light of heaven in the bright sky; he was born on the other side of the air and sees all things, he is born as the sun rising in the morning. Hence Agni comes to have a triple character. His births are three or threefold, the gods made him threefold, he is threefold light, he has three heads, three bodies, three stations. This threefold nature of Agni is clearly recognized in the RV., and represents the earliest Indian trinity.

The universe being also regarded as divided into the two divisions of heaven and earth Agni is sometimes said to have two origins, and indeed exclusively bears the epithet *divi-jānman* *having two births*. As being kindled in numerous dwellings Agni is also said to have many births.

Agni is more closely associated with human life than any other deity. He is the only god called *grhā-pati* *lord of the house*, and is constantly spoken of as a guest (*ātithi*) in human dwellings. He is an immortal who has taken up his abode among mortals. Thus he comes to be termed the nearest kinsman of men. He is oftenest described as a father, sometimes also as a brother or even as a son of his worshippers. He both takes the offerings of men to the gods and brings the gods to the sacrifice. He is thus characteristically a messenger (*dūtā*) appointed by gods and by men to be an 'oblation-bearer'.

As the centre of the sacrifice he comes to be celebrated as the divine counterpart of the earthly priesthood. Hence he is often called priest (*ṛtvij*, *vīpra*), domestic priest (*purōhita*), and more often than by any other name invoking priest (*hotr*), also officiating priest (*adhvaryu*) and praying priest (*brahmān*). His priesthood is the most salient feature

of his character, he is in fact the great priest, as Indra is the great warrior.

Agni's wisdom is often dwelt upon. As knowing all the details of sacrifice he is wise and all-knowing, and is exclusively called *jātá-vedas* *he who knows all created beings*

(He is a great benefactor of his worshippers, protecting and delivering them, and bestowing on them all kinds of boons, but pre-eminently domestic welfare, offspring, and prosperity.)

His greatness is often lauded, and is once even said to surpass that of the other gods. His cosmic and creative powers are also frequently praised.

From the ordinary sacrificial Agni who conveys the offering (*havya-vāhana*) is distinguished his corpse devouring (*kravyād*) form that burns the body on the funeral pyre (x 14). Another function of Agni is to burn and dispel evil spirits and hostile magic.

The sacrificial fire was already in the Indo-Iranian period the centre of a developed ritual, and was personified and worshipped as a mighty, wise, and beneficent god. It seems to have been an Indo-European institution also, since the Italians and Greeks, as well as the Indians and Iranians, had the custom of offering gifts to the gods in fire. But whether it was already personified in that remote period is a matter of conjecture.

(The name of Agni (Lat *igni-s*, Slavonic *ogni*) is Indo-European, and may originally have meant the 'agile' as derived from the root *ag* to drive (Lat *ago*, Gk *ἄγω*, Skt *ájāmi*).)

RIGVEDA i. 1.

The metre of this hymn is *Gāyatrī* (p. 438) in which nearly one-fourth of the RV. is composed. It consists of three octosyllabic verses identical in construction, each of which, when normal, ends with two iambs (— — —). The first two verses are in the *Sambhitā* treated as a hemistich; but there is no reason to suppose that in the original text the second verse was more sharply divided from the third than from the first.

१ अग्निमीळे पुरोहितं
यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥

1 Agnīm ile puróhitam,
yajñásya devám rtvíjam,
hotāraṃ ratnadhātamam.

अग्निम् । ईळे । पुरःहितम् ।
यज्ञस्य । देवम् । ऋत्विजम् ।
होतारम् । रत्नधातमम् ॥

*I magnify Agni the domestic priest,
the divine ministrant of the sacrifice,
the invoker, best bestower of treasure*

On the marking of the accent in the RV see p 448, 2. The verb *īle* (1 s pr *Ā* of *īd*: 1 for *ḍ* between vowels, p. 3, f. n 2) has no Udātta because it is in a principal sentence and does not begin a sentence or Pāda (p 466, 19 A.); its first syllable bears the dependent Svarita which follows the Udātta of the preceding syllable (p 448 1) *puró-hitam* has the accent of a Karmadhāraya when the last member is a pp. (p. 456, top). *yajñásya* is to be taken with *ṛtvijam* (not with *puróhitam* according to Sāyana), both because the genitive normally precedes the noun that governs it (p. 285 e), and because it is in the same Pāda; cp RV viii 38, 1; *yajñásya hí sthá ṛtvijā ye two* (India-Agni) *are ministrants of the sacrifice*. The dependent Svarita which the first syllable of *ṛtvijam* would otherwise bear (like *īle*), disappears because this syllable must be marked with the Anudātta that precedes an Udātta *ṛtv-ij* though etymologically a compound (*rtu+ij = yaj*) is not analysed in the Pāda text, because the second member does not occur as an independent word; cp. x. 2, 5: *agnir devāṃ rtuśó yajāti may Agni sacrifice to the gods according to the seasons*. (*ratna-dhā-tama* (with the ordinary Tp accent. p 456, 2): the Pāda text never divides a *cd* into more than two members. The suffix *tama*, which the Pāda treats as equivalent to a final member of a *cd.*, is here regarded as forming a unit with *dhā*; cp. on the other hand *virā-vat + tama* in 3 c and *citrā-śravas + tama* in 5 b. *rātna* never means *jewel* in the RV.

२ अग्निः पूर्वेभिर्ऋषिभिर्

इदो नूतनैरुत ।

स देवो एह वंचति ॥

2 Agnih pūrvebhir ṛṣibhir

īdo nūtanair utá,

sá devāṃ éhá vakṣati.

अग्निः । पूर्वेभिः । ऋषिभिः ।

इदोः । नूतनैः । उत ।

सः । देवान् । आ । इह । वंचति ॥

Agni to be magnified by past and present seers, may he conduct the gods here.

ṛṣibhis. The declensional endings *bhyām*, *bhis*, *bhyas*, *su* are in the Pāda text treated like final members of compounds and separated, but not when the pure stem, as in the *a dec*, is modified in the preceding member; hence *pūrvebhis* (p. 77, note 9) is not analysed.

īyas: to be read as *īhas* (p 16, 2 d). *nūtanais*: note that the two

forms of the inst pl of the a dec. in ais and ebhis constantly occur in the same stanza *sá* (49) being unmarked at the beginning of a Pada, has the Udatta, the dependent Svarita of the following syllable disappears before the Anudatta required to indicate the following Udatta of *vām* (Sandhi, see 39). This Anudatta and the Svarita of *vākṣati* show that all the intervening unmarked syllables *vām éhá* have the Udatta. All the unaccented syllables following a Svarita (till the Anudatta preceding an Udatta) remain unmarked, hence the last two syllables of *vākṣati* are unmarked; but in the Pada text every syllable of a word which has no Udatta is marked with the Anudatta; thus *vākṣati*. The latter word is the s ao sb. of *vah* carry for *vah-s-a-ti* (143, 2, 69 a). In *á ihá vākṣati*, the pip. because it is in a principal sentence is uncompounded and accented (p. 468, 20), besides as very often being separated from the verb by another word. The verb *vah* is constantly connected with Agni, who conveys the sacrifice and brings the gods. Syntactically the first hemistich is equivalent to a rel clause, *sá* being the correlative (cp. p. 294 a). The gerundive *ídyaś* strictly speaking belongs in sense to *nūtanaś*, but is loosely construed with *pūrvebhis* also, meaning 'is to be magnified by present seers and (was) to be magnified by past seers'. The pcl. *utá* and (p. 222) is always significant in the RV.

३ अग्निना रयिमश्नवत्
पोषमेव दिवेदिवे ।
यशसं वीरवत्तमम् ॥

अग्निना । रयिम् । अश्नवत् ।
पोषम् । एव । दिवेऽदिवे ।
यशसम् । वीरवत्तमम् ॥

३ Agnínā rayím aśnavat
póśam eva divé-dive,
yaśásam vīrávattamam.

Through Agni may one obtain wealth
day by day (and) prosperity, glorious
(and) most abounding in heroes.

aśnav-a-t: sb pr of *amś* attain, 3 s. ind pr. *aśnóti* (cp. p. 134), the prn. 'he' inherent in the 3 s. of the vb. is here used in the indefinite sense of 'one', as so often in the 3 s op in classical Sanskrit. *rayím*, *póśam*: co-ordinate nouns are constantly used in the RV. without the conjunction *ca*. *divé-dive*: this is one of the numerous itv. compounds found in the RV., which are always

accented on the first member only, and are analysed in the Pada text like other compounds (189 C a). *yaśásam*: this is one of the few adjectives ending in -ás that occur in the RV.; the corresponding n. substantives are accented on the first syllable, as *yás-as fame* (83, 2 a; 182, p 256) *vīrá-vat-tamam*: both the suffix *vant* (p 264, cp 185 a) and the superlative suffix *tama* are treated in the Pada text like final members of a cd; *vīrávant* being here regarded as a unit, it is treated as the first member in the analysis (cp note on *ratna-dhātama* in 1 c) In these two adjectives we again have co-ordination without the connecting *pcl ca*. Their exact meaning is 'causing fame' and 'produced by many heroic sons', fame and brave fighters being constantly prayed for in the hymns.

३ अग्ने॒ यं॒ य॒ज्ञसं॒ध्वरं॑
वि॒श्वतः॑ परि॒भूर॑सि ।
स इ॒द्वे॒षु ग॒च्छति॑ ॥

अग्ने॑ । यम् । य॒ज्ञम् । अ॒ध्व॒रम् ।
वि॒श्वतः॑ । परि॒भूः । असि॑ ।
सः । इत् । दे॒वेषु॑ । ग॒च्छति॑ ॥

1. Ágne, yám yaññám adhvarám
viśvátaḥ paribhūr ási,
sá id devéṣu gachati.

O Agn, the worship and sacrifice
that thou encompassst on every side,
that same goes to the gods.

yaññám adhvarám: again co-ordination without *ca*; the former has a wider sense = *worship* (prayer and offering); the latter = *sacrificial act* *viśvá-tas*: the *prn* adj. *viśva* usually shifts its accent to the second syllable before *adv.* suffixes and as first member of a cd. (p 454, 10). *ási* is accented as the *vb.* of a subordinate clause (p 467, B). *sá id*: all successively unmarked syllables at the beginning of a hemistich have the *Udatta* (p. 449, 2). On the particle *id* see p. 218. *devéṣu*: the *loc.* of the goal reached (p 325, 1 b); the *acc.*, which might be used, would rather express the goal to which the motion is directed. *gachati.* as the *vb.* of a principal sentence has no *Udatta* (19 A), nor has it any accent mark in the *Samhitā* text because all unaccented syllables following a dependent *Svarita* remain unmarked; on the other hand, all the syllables of an unaccented word are marked with the *Anudatta* in the Pada text (cp note on 2 d). The first syllable of *gachati* is long by position (p 437, a 3).

५ अग्निर्होता कविक्रतुः
सत्यश्चित्रश्रवस्तमः ।
देवो देवेभिरा गमत ॥

अग्निः । होता । कविऽक्रतुः ।
सत्यः । चित्रश्रवःऽतमः ।
देवः । देवेभिः । आ । गमत् ॥

5 Agnir hótā kavíkratuḥ
satyás citráśravastamaḥ,
devó devébhir ā gamat.

*May Agni the invoker, of wise
intelligence, the true, of most brilliant
fame, the god come with the gods.*

Both kaví-kratus and citrá-śravas have the regular Bv. accent (p 455 c); the latter cd is not analysed in the Pada text because it forms a unit as first member, from which tama is separated as the second, cp. notes on tama in 1 c and 3 c. devébhis: the inst. often expresses a sociative sense without a prp. (like saha in Skt.) see 199 A 1. devó devébhih: the juxtaposition of forms of the same word, to express a contrast, is common in the RV. gam-a-t: root ao sb. of gam (p. 171); on the accentuation of á gamat see p. 468, 20 A a.

६ यद्भद्र दाशुषे त्वम्
अग्ने भद्रं करिष्यसि ।
तवेत्तत्सत्त्वमङ्गिरः ॥

यत् । अङ्ग । दाशुषे । त्वम् ।
अग्ने । भद्रम् । करिष्यसि ।
तव । इत् । तत् । सत्त्वम् । अङ्गिरः ॥

6 yád aṅgá dāśuṣe tvám,
Ágne, bhadráṃ kariṣyási,
távét tát satyám, Āṅgiraḥ.

*Just what good thou, O Agni, wilt
do for the worshipper, that (purpose)
of thee (comes) true, O Āṅgiras.*

aṅgá: on this pcl. see 180 (p. 213). dāśuṣe: dat of dās-vāms, one of the few pf. pt. stems in the RV. formed without red. (140, 5; 157 b), of which only vid-vāms survives in Skt tvám: here, as nearly everywhere in the RV., to be read as tuám on account of the metre. Though the Padas forming a hemistich constitute a metrical unit, that is, are not divided from each other either in Sandhi or in the marking of the accent, the second Pada is syntactically separated from the first inasmuch as it is treated as a new sentence, a voc. or a wh. at its beginning being always accented (p. 465, 18 a; 19 b).

Here Agne is accented (the Udatta being, as always, on the first syllable, p. 465, 18), while Aṅgiras is not (p. 466, 18 b) *karisyāsi* (ft. of *kr* do) that is whatever good thou intendest to do to the worshippers will certainly be realized. *táva it tát*: *that* intention of *them*.

उपासन्ते दिवेदिवे
दोषावस्तः धिया वयम् ।
नमो भरन्त एमसि ॥

उप । त्वा । अग्ने । दिवेऽदिवे ।
दोषाऽवस्तः । धिया । वयम् ।
नमः । भरन्तः । आ । इमसि ॥

Upa + agne divé-dive,
dóṣā-vastar, dhīyā vayám,
namo bhāranta emasi;

To thee, O Agni, day by day. O
illuminer of gloom, we come with
thought bringing homage,

tvā is the ene. form of *tvām* (109 a) and Agne as a voc. in the next line of a Pāda (p. 466 b) are unaccented. The acc. *tvā* is most likely to be taken as governed by the preposition *úpa* (p. 209), though it might otherwise be quite well dependent on the cd. vb. *upa ā-masi* (a common combination of *upa* and *ā* with verbs meaning *to go* as the first prp. is often widely separated from the verb, 101 f. p. 465 20 a) (*dóṣā-vastar*: Sāyaṇa explains this cd. twice, occurs here only) as *by night and day*, but *vastar* never occurs as an adv. and the accent of *dóṣā* is shifted (which is not otherwise the case in such cds. as *sāyam-prātar* *evening and morning*, from *sāyam*—the explanation as *O illuminer* (from *1 vas shine*) of *darkness* (with the accent on the first syllable) is much more probable, being supported by the description of Indra (iu. 49, 4) as *kṣapām vastā janita suryasya* *illuminer of nights generator of the Sun*) *dhīyā* inst. of *dhī* *thought* (acc. ft. p. 458 1) used in the sense of *mental prayer*. *namas*, *nt. 3rd*, implies a gesture of adoration. *bhārantas*: N. pl. prp. of *bhṛ* + *ā-masi*: the ending *masi* is five times as common as *mas* in the RV. (p. 125, f. n. 2).

राजन्तमध्वराणां
गोपामृतस्य दीदिविम् ।
वर्धमानं स्वे दमे ॥

राजन्तम् । अध्वराणांम् ।
गोपाम् । मृतस्य । दीदिविम् ।
वर्धमानम् । स्वे । दमे ॥

3 rájantam adhvaránām,	(to thee) <i>ruling over sacrifices, the</i>
gopām ṛtásya dīdivim,	<i>shining guardian of order, growing in</i>
várdhamānam sué dāme.	<i>thine own house</i>

rájantam: this and the other accusatives in this stanza are in agreement with *tvā* in the preceding one. *adhvaránām*: governed by the preceding word, because verbs of ruling take the gen. (202 A a); the final syllable *ām* must be pronounced with a slur equivalent to two syllables (like a vowel sung in music) *go-pām*: one of the many m. stems in final radical *ā* (p. 78), which in Skt. is always shortened to *a* (as *go-pa*) *ṛtá* means the regular order of nature, such as the unvarying course of the sun and moon, and of the seasons; then, on one hand, the regular course of sacrifice (rite), on the other, moral order (right), a sense replaced in Skt. by *dharma*. Agni is specially the guardian of *ṛtá* in the ritual sense, because the sacrificial fire is regularly kindled every day; Varuna (vii 86) is specially the guardian of *ṛtá* in the moral sense. *várdhamānam*: *growing in thine own house*, because the sacrificial fire after being kindled flames up in its receptacle on the altar. *své*: to be read as *sué*; this prn. meaning *own* refers to all three persons and numbers in the RV., *my own, thy own, his own* &c (cp. p. 112 c). *dāme*: this word (= Lat *domu-s*) is common in the RV, but has disappeared in Skt

१ स नः पितेव सूनवे	सः । नः । पिताऽइव । सूनवे ।
ऽग्ने सुपायनो भव ।	अग्ने । सुऽउपायनः । भव ।
सर्वस्वा नः स्वस्तये ॥	सर्वस्व । नः । स्वस्तये ॥

9 sá naḥ pitéva sūnáve,	<i>So, O Agni, be easy of access to us</i>
Ágne, sūpāyanó bhava;	<i>as a father to his son, abide with us</i>
sácasvā naḥ suastāye.	<i>for our well-being.</i>

sá is here used in its frequent anaphoric sense of *as such, thus* (p. 294 b) *nas* enc. dat (109 a) parallel to *sūnáve*. *pitā iva*: the enc. pcl. *iva* is regularly treated by the Pada text as the second member of a cd, in the RV *pitṛ* is usually coupled with *sūnu*, *mātṛ* with *putrá*. *sūnávé* this word as written in the Samhitā text appears with two Udāttas, because the Udātta of the elided *á*

is thrown back on the preceding syllable (p. 465, 3); but this á must be restored as the metre shows, and sūnáve Ágne read. Though a is elided in about 75 per cent. of its occurrences in the written Samhitā text, it remains in the rest, it must be pronounced in about 90 per cent (cp p. 23, f. n. 4 and 5). The vowel Sandhi which is invariably applied between the final and initial sounds of the two Padas of a hemistich, must always be resolved to restore the metre. This is another indication (see note on Ágne in 6 b) that the second and the first Pāda were originally as independent of each other as the second and the third. On the accentuation of sūpārāna as a Bv see p. 455, c a. sácasvā: this verb (which is exclusively Vedic) is construed with the acc. (here nas) or the inst. the vowel of sva, the ending of the 2 s 1pv. Ā., is here (like many other final vowels) lengthened in the Samhitā, but is regularly short in the Pāda text. svastáye must be read as su-astáye; it has the sense of a final dat. (200 B 2). It is not analysed in the Pāda text because asti does not occur as an independent nominal stem.

SAVITŔ

The god is celebrated in eleven entire hymns and in many detached stanzas as well. He is pre-eminently a golden deity the epithets golden-eyed, golden-handed, and golden-tongued are peculiar to him. His car and its wheels are golden. It is drawn by two or more brown, white-footed horses. He has mighty golden splendour which he diffuses, illuminating heaven, earth, and air. He raises aloft his strong golden arms, with which he arrows and blesses all beings, and which extend to the ends of the earth. He moves in his golden car, seeing all creatures, on a downward and an upward path. Shining with the rays of the sun, yellow-haired, Savitr raises up his light continually from the east. His ancient paths in the air are dustless and easy to traverse, and on them he protects his worshippers, for he conveys the departed spirit to where the righteous dwell. He removes evil dreams, and makes men sinless, he drives away demons and sorcerers. He observes fixed laws, the waters and the wind are subject to him. The other gods follow his lead, and no being can resist his will. In one stanza (iii. 62, 10) he is besought to stimulate the thoughts of worshippers who desire to think of the glory of god Savitr. This is the celebrated Sāvitrī stanza which has been a morning prayer in India for more than three thousand years. Savitr is often distinguished from Sūrya (vii. 63), as when he is said to shine with the rays of the sun,

to impel the sun, or to declare men sinless to the sun. But in other passages it is hardly possible to keep the two deities apart.

Savitṛ is connected with the evening as well as the morning; for at his command night comes and he brings all beings to rest.

The word Savitr is derived from the root *sū* to *stimulate*, which is constantly and almost exclusively used with it in such a way as to form a perpetual play on the name of the god. In nearly half its occurrences the name is accompanied by *devá* *god*, when it means the 'Stimulator god'. He was thus originally a solar deity in the capacity of the great stimulator of life and motion in the world.

i. 35. In this hymn Savitr appears as the regulator of time, bringing day and especially night.

The metre of this hymn is Tristubh (p 441), the commonest in the RV, about two-fifths of which are composed in it. It consists of four verses of eleven syllables identical in construction, and is divided into two hemistichs. The cadence (the last four syllables) is trochaic (— ∪ — ∪); the opening, consisting of either four or five syllables followed by a caesura or metrical pause, is predominantly iambic (∪ — ∪ — or ∪ — ∪ — ∪), and the break between the caesura and the cadence is regularly ∪ ∪ — or ∪ ∪. Thus the scheme of the whole normal verse is either ∪ — ∪ —, ∪ ∪ — | — ∪ — ∪ | or ∪ — ∪ — ∪, ∪ ∪ | — ∪ — ∪ |. The metre of stanzas 1 and 9 is Jagatī (p 442), which consists of four verses of twelve syllables. The Jagatī is identical with the Tristubh verse extended by one syllable, which, however, gives the cadence an iambic character (— ∪ — ∪ ∪). In the first stanza the caesura is always after the fifth syllable, in the second Pada following the first member of a compound.

१ ह्य्यामि प्रथमं स्वस्तये	ह्य्यामि । अग्निम् । प्रथमम् । स्वस्तये ।
ह्य्यामि मित्रावरुणाविहावसे ।	ह्य्यामि । मित्रावरुणौ । इह । अवसे ।
ह्य्यामि रात्री जगतो निवेशनीं	ह्य्यामि । रात्रीम् । जगतः । निवेशनीम् ।
ह्य्यामि देवं सवितारमृतये ॥	ह्य्यामि । देवम् । सवितारम् । मृतये ॥

1 hváyāmi Agnim prathamām	<i>I call on Agni first for welfare;</i>
suastāye;	<i>I call on Mitra-Varuna here for</i>
hváyāmi Mitrávaruṇāv ihāvase;	<i>and, I call on Night that brings the</i>

hváyāmi Rātrīm jágato nivés- *world to rest; I call on god Savitr*
 anīm; *for help.*
 hváyāmi devām Savitāram ūtá-
 ye.

hváyāmi: pr. ind from hvā *call*; note the anaphoric repetition of this word at the beginning of each verse prathamām is in apposition to Agnim. su-astāye: this, ávase, and ūtāye are final datives (p. 314, B 2), the last two words are derived from the same root, av *help*. svastí (cp. note on i. 1, 9 c) evidently means *well-being*; by Sāyana, following Yaska (Nūukta, iii 21), it is explained negatively as a-vināśa *non destruction*. Mitrā-vāruṇā: one of the numerous Dvandvas both members of which are dual and accented (p. 269); note that Dv. eds. are not analysed in the Pada text. ihāvase for ihā ávase: on the accent see p. 464, 17, 1. jágatas: the objective gen (p. 320, B 1 b), dependent on nivésānim = that causes the world to 'turn in' (cp. x 127, 4, 5); the cs. nivésāyan is applied to Savitr in the next stanza.

२ आ कृष्णेन रजसा वर्तमानो	आ । कृष्णेन । रजसा । वर्तमानः ।
निवेशयन्नमृतं मर्त्यं च ।	निवेशयन् । अमृतम् । मर्त्यम् । च ।
हिरण्ययेन सविता रथेना	हिरण्ययेन । सविता । रथेन ।
देवो याति भुवनानि पश्यन् ॥	आ । देवः । याति । भुवनानि । पश्यन् ॥

ā kṛṣṇéna rájasā vārtamāno,	<i>Rolling hither through the dark</i>
nivésāyann amṛtam mártiam	<i>space, laying to rest the immortal</i>
ca,	<i>and the mortal, on his golden car</i>
hiranyáyena Savitā ráthena,	<i>god Savitr comes seeing (all) crea-</i>
ā devó yāti bhúvanāni páśyan.	<i>tures.</i>

ā vārtamānas: the prp. may be separated from a pt. as from a finite vb, p. 462, 13 a; when it immediately precedes, as in nivésāyan, it is usually compounded, *ibid.* kṛṣṇéna rájasā: = *through the darkness*; loc. sense of the inst., 119 A 4. amṛtam mártiam ca s. m. used collectively = *gods and men*. ráthena must of course be read ráthena, ā; see note on Ágne, i. 1, 9 b ā devó yāti: — —

on á ihá vakṣati, i 1, 2 c. In this and the two following stanzas Savitr is connected with evening.

३ याति देवः प्रवता याचुदता याति।देवः।प्रऽवता।याति।उत्ऽवता।
 याति शुभ्राभ्या यजतो हरिभ्याम्। याति।शुभ्राभ्याम्।यजतः।हरिऽभ्याम्।
 आ देवो याति सविता परावतो आ।देवः।याति।सविता।पराऽवतः।
 ऽप विस्वा दुरिता बाधमानः ॥ अप विस्वा।दुऽहता।बाधमानः ॥

३ yāti deváh pravátā, yāti ud-
 vātā; The god goes by a downward, he
 yāti śubhrābhyām yajató hāri- goes by an upward path; adorable
 bhyām. he goes with his two bright steeds.
 á devó yāti Savitā parāvato, God Savitr comes from the distance,
 ápa víśvā duriṭā bādhamānah. driving away all hardships.

In this stanza a Jagatī verse is combined with a Tristubh in each hemistich. This is quite exceptional in the RV. : see p 445, β 1 and f n 7. pra-vát-ā and ud-vát-ā: local sense of the inst. (199 A 4), note that the suffix vat (p 263) is in the Pada text treated like the second member of a cd. The downward and upward path refer to the sun's course in the sky. The second yāti is accented as beginning a new sentence hāribhyām: inst. in sociative sense; cp devébbhis in i. 1, 5. On the different treatment of śubhrābhyām and hāribhyām in the Pada text see note on pūrvebbhis in i. 1, 28 parāvátó ऽ pa: see note on Ágne in i 1, 9. parāvátas: abl with verb of motion (201 A 1). ápa bādhamānas: cp. note on á in 2 c víśvā duriṭā: this form of the n. pl. is commoner in the RV than that in āni; p. 78, f. n. 14.

४ अभीवृतं कशनैर्विस्वरूपं अभिऽवृतम्।कशनैः।विस्वऽरूपम्।
 हिरण्यशम्यं यजतो बृहन्तम्। हिरण्यऽशम्यम्।यजतः।बृहन्तम्।
 आस्थाद्रथं सविता चित्रमानुः आ।अस्थात्।रथम्।सविता।चित्र
 कृष्णा रजांसि तविषी दधानः ॥ ऽमानुः।
 कृष्णा।रजांसि।तविषीम्।दधानः

abhívr̥tam kṛśanair, viśvárū- *His car adorned with pearls,*
 pam, *omniform, with golden pins, lofty,*
 āraṇyaśamyam, yajató brhān- *the adorable Savitr brightly*
 tam, *lustrous, putting on the dark spaces*
 āsthād rātham Savitā citrā- *and his might, has mounted.*
 bhānuḥ,
 kṛṣṇā rājāmsi, tāviṣīm dādhā-
 nah.

The final vowel of abhí is lengthened in the Samhitā text, as often when a long vowel is favoured by the metre. The pr̥p. is also accented, this being usual when a pr̥p. is compounded with . pp. (p. 462, 13 b). kṛśanais: stars are probably meant, as is indicated by x. 68, 11. 'the Fathers adorned the sky with stars, like dark horse with pearls'. viśvá-rūpam: on the accent cp note on . 1, 4 b. -śamyam: inflected like rathī, p. 87, the śamī is probably a long pin fixed at each end of the yoke to prevent its slipping off the horse's neck. āsthāt: root ās of sthā. kṛṣṇā rājāmsi: = *darkness*. dādhānas (pr. pt.; the pf. would be dāhānās) governs both rājāmsi and tāviṣīm = *clothing himself in darkness* (cp. 2 a) *and might*, that is, bringing on evening by his might.

वे जनाञ्छवाः शितिपादो वि । जनान् । श्वावाः । शितिऽपादः ।
 अख्यन् अख्यन् ।

यं हिरण्यप्रउगं वहन्तः । रथम् । हिरण्यऽप्रउगम् । वहन्तः ।

अश्विः सवितुर्दिव्यस्रो- शश्वत् । विशः । सवितुः । दिव्यस्र ।

स्त्रे विश्वा भुवनानि तस्युः ॥ उपऽस्त्रे । विश्वा । भुवनानि । तस्युः ॥

i jānāñ chyāvāḥ śitipādo *His dusky steeds, white-footed,*
 akhyan, *drawing his car with golden pole,*
 iṭham hiraṇyapraūgam vāh- *have surveyed the peoples. For*
 antaḥ. *ever the settlers and all creatures*
 īśvad viśaḥ Savitūr dāiviasya *have rested in the lap of divine*
 pāsthe viśvā bhūvanāni ta- *Savitr.*
 sthuḥ.

vi: separated from vb.; see note on á vaksati, i. 1, 2 c. jánāñ chyāvāh: for jánān śyāvāh (40, 1). śiti-pādas on the accentuation of this Bv. on the final member, see p. 455, c a. Note that the initial a of akhyan remains after o (cp. note on i. 1, 9 b) akhyan: a ao. of khyā see (p. 168, a 1), cp. 7 a and 8 a, and páśyan in 2 d; the ao expresses a single action that has just taken place (p. 345 C); the pf tasthur expresses an action that has constantly (śásvat) taken place in the past down to the present (113 A a). In -praugam (analysed by the Pāda text of x 130, 3 as pra-uga), doubtless = pra-yugam (as explained in a Prātisākhya), there is a remarkable hiatus caused by the dropping of y. víśvā bhúvanāni: here the old and the new form of the n. pl are used side by side, as very often. On the Sandhi of dáivyasyopásthe cp. note on Ágne, i. 1, 9 b. dáivya *divine* is a variation of the usual devá accompanying the name of Savitr. upásthe: the idea that all beings are contained in various deities, or that the latter are the soul (ātmā) of the animate and inanimate world, is often expressed in the RV.

६ तिस्रो द्यावः सवितुर्द्वा उपस्थाँ
एका यमस्य भुवने विराषाट् ।
आणिं न रथ्यममृताधिं तस्थुर्
इह ब्रवीतु य उ तच्चिकेतत् ॥

तिस्रः। द्यावः। सवितुः। द्वौ। उपस्थाँ।
एका। यमस्य। भुवने। विराषाट्।
आणिम्। न। रथ्यम्। अमृता। अधि।
तस्थुः।
इह। ब्रवीतु। यः। ऊं इति। तत्। चिकेतत् ॥

6 tīsró dyāvah; Savitúr dvā upā-
sthām,
ékā Yamásya bhúvane virāṣāt.
āṇim ná ráthyam amṛtādhi
tasthur:
ihá bravītu yá u tác cíketat.

(There are) *three heavens: two*
(are) *the laps of Savitr, one over-*
coming men, (is) in the abode of
Yama. All immortal things rest
(on him) as on the axle-end
of a car. let him who may under-
stand this tell it here.

The interpretation of this stanza is somewhat difficult; for it is meant, as the last Pāda indicates, as an enigma (like several others in the RV.). The first Pāda is evidently intended to explain the

ast two of the preceding stanza · of the three worlds Savitr occupies two (air and earth). The second Pāda adds: the third world (the highest heaven) is the abode of Yama, in which dwell men after death (that is, the Pitrs). The third Pāda means on Savitr, in these two (lower) worlds, the gods rest *dyāvas*: N. pl. of *dyó*, here f. (which is rare), probably an elliptical pl. (193, 3 a) = heaven, air, and earth. *dvā* · for *dvāu* before u (22), after *tisrō dyāvah* the f. form *dvé* should strictly be used (like *ekā* in b), but it is attracted in gender by the following *upāsthā* (cp. 194, 3). *upāsthām*: the dual ending *ā* (which in the RV. is more than seven times as common as *au*), appears before consonants, in *pausā* at the end of a Pāda, and in the middle of a Pāda before vowels, with which it coalesces. Here it is nasalized (as often elsewhere) before the initial vowel of the following Pāda to avoid the hiatus; this is another indication (cp. note on *Ágne*, 1, 9 b) that there was in the original text of the RV no vowel *Sanah* between the Pādas of a hemistich. (*virā-sāt*: N. s. of *virā-sáh* (81 b) in which there is cerebralization of *s* by assimilation to the final cerebral *t* (for *-sāt*); in the first member the quantity of the vowels (for *vīra*) is interchanged for metrical convenience the Pāda text does not analyse the cd. because the form *virā* does not occur as an independent word (cp. note on *rtvij*, 1, 1 b). *amṛtā*: n. pl. = the gods. *āṇīm ná* . on him, as the car rests on the two ends of the axle which pass through the nave of the wheels. *ádhi tasthur*: the pf of *sthā* here takes the acc. by being compounded with *ádhi*; in 5 d the simple verb takes the loc. The third Pāda is only a modification in sense of 5 c d. *bravītu*: 3. s. of *brū speak* (p 143 3 c) The pcl *u* is always written in the Pāda text as a long vowel and nasalized. *ūṁ íti*. *cīketat*. pf. sb. *cit observe*.

सुप॒र्णो अ॒न्तरि॑चाख्य॒ख्यद्

ते॒रवे॒पा अ॒मुरः॑ सु॒नीयः॑ ।

इ॒दानीं॑ सूर्यः॒ कश्चि॑क॒त

मां द्यां॑ रु॒श्मि॒रु॒खा त॑तान ॥

वि । सु॒ऽप॒र्णः । अ॒न्तरि॑चाणि । अ॒ख्यत् ।

गु॒भीरु॑र्वे॒पाः । अ॒मुरः । सु॒ऽनी॒यः ।

क्क । इ॒दानी॑न् । सूर्यः । कः । चि॒क॒त ।

क॒त॒माम् । द्याम् । रु॒श्मिः । अ॒ख्य॒ । आ ।

त॒तान् ॥

7 ví suparnó antárikṣāni akhyad, gabhirávepā ásurah sunīthāh kúedānim sūriah? kás ciketa? katamām dyām raśmír asyā tatāna?	<i>The bird has surveyed the atmo- spheric regions, the divine spirit, of deep inspiration, of good guidance. Where is now the sun? Who has understood (it)? To what heaven has his ray extended?</i>
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7-9 deal with Savitr as guiding the sun

ví . . . akhyat : cp. 5 a and 8 a suparnās : Savitr is here called a bird, as the sun-god Sūrya (vii. 63) often is. On the accent of this Bv. and of su-nīthās see p 455, c a. antárikṣāni : equivalent to kṛṣṇā rājāmsi (4 d), the aerial spaces when the sun is absent. ásuras : this word, which is applied to various gods in the RV., but especially to Varuna, and in the Avesta, as *ahura*, is the name of the highest god, means a divine being possessed of occult power; towards the end of the Rigvedic period it gradually lost this sense and came to mean a higher hostile power, celestial demon. su-nīthās : *guiding well* here means that the sun illumines the paths with his light. kvédānim : when an independent Svarita is in the Samhitā text immediately followed by an Udatta, the Svarita vowel, if long, has added to it the figure 3 which is marked with both Svarita and Anudatta (p 450 b). idānim : *now = at night* ciketa : pf. of cit *observe* (139, 4) dyām : acc. of dyó (p 94, 3), here again (cp 6 a) f. asyā : = asya á tatāna : pf of tan *stretch* (cp 137, 2 b). The question here asked, where the sun goes to at night, is parallel to that asked about the stars in i. 24, 10: those stars which are seen at night placed on high, where have they gone by day?'

८ अष्टौ ब्रह्मत्कुम्भः पृथिव्यास् त्री धन्व योजना सप्त सिन्धून् । हिरण्यक्षः सविता देव आगाद् दधद्रता दाशुषे वार्याणि ॥	अष्टौ । वि । ब्रह्मत् । कुम्भः । पृथिव्याः । त्री । धन्व । योजना । सप्त । सिन्धून् । हिरण्यः । अक्षः । सविता । देवः । आ । अगात् । दधत् । रता । दाशुषे । वार्याणि ॥
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- 8 aṣṭáu ví akhyat kakúbhah prthi- *He has surveyed the eight peaks*
 vyās, *of the earth, the three waste lands,*
 trí dhánva, yójanā, saptá sín- *the leagues, the seven rivers.*
 dhūn. *Golden-eyed god Savitr has come,*
 hiraṇyākṣáh Savitā devá āgād, *bestowing desirable gifts on the*
 dadhad rátnā dāśuse vāriāni. *worshippers*

The general meaning of this stanza is that Savitr surveys all space. the mountains, the plains, the rivers and the regions between heaven and earth. aṣṭáu: 106 b. prthivyās: on the accentuation see p 458, 2 trí: n. pl (105, 3) to be read disyllabically. dhánva: acc. pl of dhanvan n., 90, 3 (p. 70. cp p. 67, bottom). The long syllable after the caesura in b and d (— — for — —) is rare in the RV (p. 440, 4 B) yójanā probably the thirty leagues that Dawn traverses in the sky (i. 123, 8), the number of each of the other features being expressly stated. hiraṇyākṣás: the accent of this cd. as a Bv. is quite exceptional: p 455 c ā-agāt: root ao of gā go. dadhat: on the accent cp. 127, 2; on the formation of the stem, 156.

- ९ हिरण्यपाणिः सविता विचर्षणिर् *हिरण्यपाणिः । सविता । विचर्षणिः ।*
 उमे द्यावापृथिवी अन्तरीयते । *उमे इति । द्यावापृथिवी इति । अन्तः ।*
 अपामीवां बाधते वेति सूर्यम् *इयते ।*
 अमि कृष्णेन रजसा द्यामृणोति ॥ *अप । अमीवाम् । बाधते । वेति । सूर्यम् ।*
 अमि । कृष्णेन । रजसा । द्याम् । ऋणोति ॥

- 9 hiraṇyapāṇih Savitā vicarṣanir *Golden-handed Savitr, the active,*
 ubhé dyāvāprthivī antār iyate. *goes between both heaven and earth.*
 āpāmivām bādhat; vétisūriam; *He drives away disease, he guards*
 abhi kṛṣṇéna rájasā dyām ṛṇoti. *the sun, through the dark space he*
penetrates to heaven.

Dyāvā-prthivī: with the usual double accent of Devatā dvandvas (p 457, e β) and not analysed in the Pada text (cp note on 1 b). Its final ī, as well as the e of ubhé, being Pragrhya (25 a, 26 a), is followed by iti in the Pada text (p. 25, f. n. 2). antār (46) com-

lined with ī go governs the acc. ; cp. the two laps of Savitr in 6 a āpa bād̐hate: he drives away disease, cp. 3 d ; contrary to the general rule (p. 466, 19 A) the vb. is here accented ; this irregularity not infrequently occurs when in the same Pāda a compound verb is immediately followed by a simple vb. vēti: accented because it begins a new sentence ; Savitr guides the sūn: cp. 7 c. kṛṣṇéna rájasā: cp. 2 a and 4 d abhí . . . dyām ṛnoti: cp. 7 d. The metre of d is irregular: it is a Tristubh of twelve syllables, the first two syllables (abhí) taking the place of a long one. Cp. p. 441, 4 a and p. 445, B 1.

हिरण्यहस्तो असुरः सुनीथः
सुमृळीकः स्वर्वा यातुर्वाङ् ।
अपसेधन्नक्षसो यातुधानान्
अस्थहिंवः प्रतिदोषं गृणानः ॥

हिरण्यहस्तः । असुरः । सुनीथः ।
सुमृळीकः । स्वर्वान् । यातु । अर्वाङ् ।
अपसेधन् । रक्षसः । यातुधानान् ।
अस्थात् । देवः । प्रतिदोषम् । गृणानः ॥

híraṇyahasto ásurah sunītháh,
sumṛlikáh suávāṃ yātu arvāṇ.
apasédhan rakṣáso yātudhánān,
ásthād deváh pratidoṣám grṇā-
nāḥ. *Let the golden-handed divine spirit, of good guidance, most gracious, aiding well, come hither Chasing away demons and sorcerers, the god being lauded has arisen towards eventide.*

ásuras: cp. 7 b. svávān: the analysis of the Pāda text, svávān = *possessed of property*, is followed by Sāyana who renders it by dhanavān *wealthy*; this would mean that Savitr bestows wealth (cp. dād̐had rátnā in 8 d, and vi 71, 4 ā dāśúṣe suvati bhūri vāmām *he, Savitr, brings much wealth to the worshipper*) This nom. occurs several times in the RV., and is always analysed in the same way by the Padapātha. On the other hand, three oblique cases of su-ávās *giving good help* occur (svávasam, svávasā, svávasas). Roth takes svávān to be a nom. of this stem irregularly formed by analogy for su-ávās (cp. 83, 2 a). I follow the Pāda text as the meaning is sufficiently good. Final ān, which regularly becomes āṃ before vowels (39), sometimes undergoes the same change before y (40, 4). rakṣásas has the accent of a m in as (83, 2 a); the n. form is ráksāmsi. yātudhánān is added, as is often the case, without

a connecting ca: cp note on rayīm, in i. 1, 3 a; note that the Sandhi of ān before vowels (39) does not apply at the end of an internal Pāda. If Savitī in this stanza is connected with morning rather than evening, ásthāt would here be equivalent to ud asthāt; cp RV vi 71, 4 ud u ṣyá deváh Savitā dāmunā hīranyapānīḥ prātidosam ásthāt *that god Savitr, the domestic friend, the golden-handed, has arisen towards eventide*, it may, however, be equivalent to ā asthāt, that is, he has mounted his car, cp. 4 c. gr̥nānās: pr. pt. Ā, with ps sense, of 1. gr̥ sing, greet

११ ये ते पन्थाः सवितः पूर्यासो च । ते । पन्थाः । सवितरिति । पूर्यासः ।
 ऋणवः सुकृता अन्तरिक्षे । अरिणवः । सुकृताः । अन्तरिक्षे ।
 तेभिर्नो अद्य पथिभिः सुगेभी तेभिः । नः । अद्य । पथिभिः सुगेभिः ।
 रक्षा च नो अधि च ब्रूहि देव ॥ रक्ष । च । नः । अधि । च । ब्रूहि । देव ॥

11 yétepánthāh, Savitah, pūrvīāso, *Thine ancient paths, O Savitr,*
 areṇāvah súkṛtā antárikse, *the dustless, the well made, in the*
 tébhīr nō adyá pathibhiḥ sugé- *av, (going) by those paths easy to*
 bhī *traverse protect us to-day, and speak*
 rákṣā ca no, ádhi ca brūhi, *for us, O god.*
 deva.

te · the dat and gen. of tvám, is always unaccented; while té, N. pl. m. and N. A. du. f. n. of tá, is always té. pánthās: N. pl. of pánthā, m. path, which is the only stem (not pánthān) in the RV. (99, 1 a). Savitah: when final Visarjanīya in the Samhitā text represents original r, this is always indicated by the word being written with r followed by iti in the Pāda text; here Savitar iti. 'reṇāvas: the initial a must be restored (see note on Ágne, i. 1, 9 b; but a is not elided after o in c and d); on the accent of a Bv. formed with privative a, see p. 455, ca. sú-kṛtās: Karmadhārayas, in which the first member is an adv. and the last a pp, accent the former; p. 456, 1 a. tébhīr: inst. of tá, p. 106, p. 457, 11 b. In e nō adyá should be pronounced because e and o are shortened before a (p. 437, a 4), this rule does not apply when e and o are separated from a by the caesura, hence in d ō, ádhi should be pronounced. sugébhī: see 47. The final a of rákṣā is lengthened because the

second syllable of the Pāda favours a long vowel. *ádhi...brūhi* : be our advocate ; the meaning of this expression is illustrated by other passages : in i. 123, 3 Savitr is besought to report to Sūrya that his worshippers are sinless ; in vii. 60, 2 Sūrya is implored to make a similar report to the Ādityas.

MARÚTAS

This group of deities is prominent in the RV, thirty-three hymns being addressed to them alone, seven to them with Indra, and one each to them with Agni and Pūsan (vi 54). They form a troop (*ganá, sárdhas*), being mentioned in the plural only. Their number is thrice sixty or thrice seven. They are the sons of Rudra (ii. 33) and of Prśni, who is a cow (probably representing the mottled storm-cloud). They are further said to have been generated by Vāyu, the god of Wind, in the wombs of heaven, and they are called the sons of heaven, but they are also spoken of as self-born. They are brothers equal in age and of one mind, having the same birthplace and the same abode. They have grown on earth, in air, and in heaven, or dwell in the three heavens. The goddess Rodasī is always mentioned in connexion with them, she stands beside them on their car, and thus seems to have been regarded as their bride.

The brilliance of the Maruts is constantly referred to : they are golden, ruddy, shine like fires, and are self-luminous. They are very often associated with lightning. all the five compounds of *vidyút* in the RV. are almost exclusively descriptive of them. Their lances represent lightning, as their epithet *rṣtī-vidyut lightning-speared* shows. (They also have golden axes.) They are sometimes armed with bows and arrows, but this trait is probably borrowed from their father Rudra. They wear garlands, golden mantles, golden ornaments, and golden helmets. Armlets and anklets (*khādī*) are peculiar to them. (The cars on which they ride gleam with lightning, and are drawn by steeds (generally feminine) that are ruddy or tawny, spotted, swift as thought. They are great and mighty ; young and unaging, dustless, fierce, terrible like lions, but also playful like children or calves.)

(The noise made by them, and often mentioned, is thunder and the roaring of the winds. They cause the mountains to quake and the two worlds to tremble ; they rend trees, and, like wild elephants, devour the forests. One of their main activities is to shed rain : they cover the eye of the sun with rain ; they create darkness with the cloud when they shed rain ; and they cause the heavenly pail and the streams of the mountains to pour. The waters they shed are often clearly connected with the thunder.

storm. Their rain is often figuratively called milk, ghee, or honey. They avert heat, but also dispel darkness, produce light, and prepare a path for the sun.

They are several times called singers: they are the singers of heaven, they sing a song; for Indra when he slew the dragon, they sang a song and pressed Soma. Though primarily representing the sound of the winds, their song is also conceived as a hymn of praise. Thus they come to be compared with priests, and are addressed as priests when in the company of Indra.

Owing to their connexion with the thunderstorm, the Maruts are constantly associated with Indra (11 12) as his friends and allies, increasing his strength and prowess with their prayers, hymns, and songs, and generally assisting him in the fight with Vṛtra. Indra indeed accomplishes all his celestial exploits in their company. Sometimes, however, the Maruts accomplish these exploits alone. Thus they rent Vṛtra joint from joint, and disclosed the cows.

When not associated with Indra, the Maruts occasionally exhibit the maleficent traits of their father Rudra. Hence they are implored to ward off the lightning from their worshippers and not to let their ill-will reach them, and are besought to avert their arrow and the stone which they hurl, their lightning, and their cow- and man-slaying bolt. But like their father Rudra, they are also supplicated to bring healing remedies. These remedies appear to be the waters, for the Maruts bestow medicine by raining.

The evidence of the RV. indicates that the Maruts are Storm-gods. The name is probably derived from the root *mar*, to shine, thus meaning 'the shining ones'.

1. 85. Metre: Jagatī; 5 and 12 Tristubh.

प्र ये शुम्भन्ते जनयो न सप्तयो	प्र । ये । शुम्भन्ते । जनयः । न । सप्तयः ।
यामनुद्रस्य सूनवः सुदंससः ।	यामन् । रुद्रस्य । सूनवः । सुदंससः ।
रोदसी हि मरुतश्चक्रिरे वृधे	रोदसी इति । हि । मरुतः । चक्रिरे ।
मदन्ति वीरा विदथेषु घृष्वयः ॥	वृधे ।
	मदन्ति । वीराः । विदथेषु । घृष्वयः ॥

prá yé śumbhante, jānayo ná,
sāptayo
yāman, Rudrāsya sūnāvah su-
dāmsasah,

The wondrous sons of Rudra,
the racers, who on their course
adorn themselves like women, the
Maruts have indeed made the two

ródasī hí Marútaś cakrírē vr- *worlds to increase. The impetuous*
dhé. *heroes rejoice in rites of worship.*

mádanti virá vidátheṣu ghṛṣva-
yah.

jánayas: 99, 1 a. yāman: loc., 90, 2. sudámsasas: accent, p. 455, 10 c a. cakrírē: 3 pl. Ā. pf. of kr; with dat. inf., p 334, 1 b. mádanti: with loc, 204, 1 a. vidátheṣu: the etymology and precise meaning of this word have been much discussed. It is most probably derived from vidh *worship* (cp. p. 41, f. n. 1), and means *divine worship.*)

२ त उचितासो महिमानमाश्रत ते । उचितासः । महिमानम् । आश्रत ।
दिवि रुद्रासो अधि चक्रिरे सद्दः । दिवि । रुद्रासः । अधि । चक्रिरे । सद्दः ।
अर्चन्तो अर्कं जनयन्त इन्द्रियम् अर्चन्तः । अर्कम् । जनयन्तः । इन्द्रियम् ।
अधि श्रियो दधिरे पृश्निमातरः ॥ अधि । श्रियः । दधिरे । पृश्निमातरः ॥

2 tá ukṣitāso mahimānam āsata: *They having waxed strong have*
divi Rudrāsoādhi cakrire sādah. *attained greatness: in heaven the*
ārcanto arkām, janāyanta indri- *Rudras have made their abode.*
yām, *Singing their song and generating*
ādhi śriyo dadhire Pṛśnimā- *the might of Indra, they whose*
tarah. *mother is Prśni have put on glory.*

té: N pl. m. of tá *that*, 110. ukṣitāsas: pp. of 2 ukṣ (= *vaks*)
grow. āsata: 3. pl. Ā. root ao. of amś *attain*. Rudrāsas: the
Maruts are often called 'Rudras' as equivalent to 'sons of Rudra'.
ādhi: prp. with the loc. divi; 176, 2. janāyanta indriyām: *that*
is, by their song. ādhi dadhire: 3. pl. Ā. pf. of ādhi dhā, which
is especially often used of putting on ornaments. śriyas: A. pl. of
śrī *glory*; referring to the characteristic brilliance of the Maruts.

३ गोमातरो यच्छुभयन्ते अज्जिभिस् गोमातरः । यत् । शुभयन्ते । अज्जिभिः
तनूषु शुभा दधिरे विरुक्मतः । तनूषु । शुभाः । दधिरे । विरुक्मतः ।
बाधन्ते विश्वमभिमातिनमप बाधन्ते । विश्वम् । अभिमातिनम् । अप
वर्त्मानि एषाम् । अनु । रीयते । घृतम् ॥

gómātaro yác chubháyantē añjī-
 bhis,
 anūsu śubhrā dadhire virūk-
 matah.
 dadhante víśvam abhimātinam
 āpa.
 rārtmāni eṣām ānu rīyate
 ghṛtām.

*When they whose mother is a cow
 deck themselves with ornaments,
 shining they put on their bodies
 brilliant weapons. They drive off
 every adversary. Fatness flows
 along their tracks.*

gómātaras : as the sons of the cow Prśni. yác chubháyante :
 śandhu, 53. dadhire · pf. with pi sense, *they have put on = they wear*
 āpa : prp after the vb and separated from it by other words,
 91 f, p 468. 20. ānu rīyate : 3 pl Ā pr of rī *flow* ghṛtām :
thee = fertilizing rain The meaning of d is the course of the
 Maruts is followed by showers of rain. eṣām : unemphatic G.
 d. m. of ayam, p. 452, 8 B c.

व ये भ्राजन्ते सुमखास ऋष्टिभिः वि । ये । भ्राजन्ते । सुऽमखासः । ऋष्टि
 च्चावयन्तो अच्युता चिदोजसा । ऋभिः ।
 नोऽनुजुवो यन्नरुतो रथेष्वाम् प्रऽच्यवयन्तः । अच्युता । चित् । ओजसा ।
 ष्वरातासः पृषतीरयुग्धम् ॥ मनुऽनुजुवः । यत् । मरुतः । रथेषु । आ ।
 वृषऽवरातासः । पृषतीः । अयुग्धम् ॥

ī yé bhrājante sūmakhāsa rṣṭī-
 bhih,
 nacyāváyanto ácyutā cid ójasā,
 nānojuvo yán, Maruto, rá-
 theṣu ā
 ṛṣavrātāsaḥ pṛṣatīr áyug-
 dhuam ;

*Who as great warriors shine
 forth with their spears, overthrow-
 ing even what has never been over-
 thrown with their might when ye,
 O Maruts, that are swift as thought,
 with your strong hosts, have yoked
 the spotted mares to your cars,*

sūmakhāsas : a Karmadhāraya cd. according to its accent (cp.
 455 10 c a), but the exact meaning of makhā is still somewhat
 uncertain. pra-cyāváyantas : pr. pt. of cs. of cyu *move* ; though
 his cs., which occurs frequently in the RV., always has a long

radical vowel in the Samhitā text, it invariably has a short vowel in the Padapāṭha. Marutas: change from the 3. to the 2. prs., in the same sentence, a not infrequent transition in the RV. manojūvas: N. pl. radical ū stem mano-jū, 100, II a (p. 88). ráthesu á: 176, 2, pr̥satīḥ the spotted mares that draw the cars of the Maruts. áyugdhvam: 2. pl. A. root ao. of yuj yoke.

५ प्र यद्रथेषु पृषतीरयुग्ध्वं	प्र । यत् । रथेषु । पृषतीः । अयुग्ध्वम् ।
वाजे अद्रिं मरुतो रुहयन्तः ।	वाजे । अद्रिम् । मरुतः । रुहयन्तः ।
उतारुषस्य वि श्यन्ति धारांश्च	उत । अरुषस्य । वि । श्यन्ति । धाराः ।
चर्मैवाद्भिर्युन्दन्ति भूमं ॥	चर्मैव । उद्भिर्युः । वि । उन्दन्ति ।
	भूमं ॥

5 prā yād ráthesu pr̥satīr áyugdhvam,	when ye have yoked the spotted mares before your cars, speeding, O
vāje ádrim, Maruto, ramháyantah,	Maruts, the stone in the conflict, they discharge the streams of the
utáruśasya ví śyanti dhārāś	ruddy (steed) and moisten the earth
cármevodábhīr ví undanti bhūma.	like a skin with waters.

áyugdhvam: with loc., cp. 204, 1 b ádrim: the Maruts hold lightning in their hands and cast a stone. utá: here comes before the first instead of the second of two clauses, as ca sometimes does (p. 228 1). árusasya: the ruddy steed of heaven; cp. v. 83 6 where the Maruts are invoked to pour forth the streams of the stallion, and in v. 56, 7 then ruddy steed (vājí árusah) is spoken of. ví syanti: 3 pl. pr. of sā bind, Sandhi, 67 a, change back from 2 to 3 prs.; cp. 4 c d undanti: 3 pl. pr. of ud wet. bhūma: N. of bhūman n. earth (but bhūmán m. abundance)

६ आ वो वहन्तु सप्तयो रघुषदो	आ । वः । वहन्तु । सप्तयः । रघुषदः ।
रघुपत्नानः प्र जिगात बाहुभिः ।	रघुपत्नानः । प्र । जिगात । बाहुभिः ।
सीदता बर्हिर्बुध्नवः सदस्कृतं	सीदत । आ । बर्हिः । उरु । वः । सदः ।
मादयध्वं मरुतो मध्वो अन्धसः ॥	कृतम् ।

----- । मरुतः । मध्वः । अन्धसः ॥

6 ā vo vahantu sáptayo raghu-
 syádo;
 raghupátvānaḥ prá jigāta bāhú-
 bhīh.
 sídataḥ barhír: urú vaḥ sádas
 kṛtām
 mādáyadhvam, Maruto, mād-
 h-
 vō ándhasah.

*Let your swift-gliding racers
 bring you hither. Swift-flying come
 forward with your arms. Sit down
 on the sacrificial grass a wide
 seat is made for you. Rejoice, O
 Maruts, in the sweet juice.*

raghu-syádas: Sandhi, 67 b. raghupátvānas: as belonging to this Pāda to be taken with prá jigāta (gā go) bāhúbhīs: with outstretched arms as they drive. sídata á: 2 pl. 1pv. p1 of sad sit with prp. following (p. 468, 20). sádas: Sandhi, 43, 2a. kṛtām: as finite vb., 208. mādáyadhvam: cs of mad rejoice, with gen., 202 A b. mādhas: gen. n. of mādhu, p. 81, f. n. 12, the sweet juice is Soma.

७ तेऽवर्धन्त स्वतवसो महित्वना
 नाकं तस्थुरु चक्रिरे सदः ।
 विष्णुर्यद्वावदृषणं मदच्युतं
 वयो न सौदन्नधि बर्हिषि प्रिये ॥

ते । अवर्धन्त । स्वतवसः । महित्वना ।
 आ । नाकम् । तस्थुः । उरु । चक्रिरे । सदः ।
 विष्णुः । यत् । ह । आवत् । वृषणम् ।
 मदच्युतम् ।
 वयः । न । सौदन् । अधि । बर्हिषि ।
 प्रिये ॥

7 tē 'vardhanta svátavaso mahi-
 tvanā:
 ā nākam tasthūr; urú cakrire
 sádah.
 Vīṣṇur yád dhāvad vīṣṇam
 madacyútam,
 váyo ná sīdann ádhi barhīṣi
 priyé.

*Self-strong they grew by their
 greatness they have mounted to the
 firmament; they have made for them-
 selves a wide seat. When Vīṣṇu
 helped the bull reeling with intoxi-
 cation, they sat down upon their
 beloved sacrificial grass like birds.*

tē 'vardhanta: Sandhi accent, p. 465 17, 3. mahitvanā: inst. of mahitvanā, p. 77, f. n. 3 ā tasthūr: vb. of a principal sentence

accented according to p. 468, β. *Viṣṇus*: the mention of wide space (a conception intimately connected with Visnu, cp *uru-gāyā*, &c.) in 6 c and 7 b has here probably suggested the introduction of Visnu (1. 154), who is in various passages associated with the Maruts (especially in v. 87) and who also forms a dual divinity (*Índrā-Viṣṇū*) with Indra. *dha*· Sandhi, 54. *ávat*: 3 s. ipf. of *av* *favour*; Visnu helps Indra, aided by the Maruts, in his conflicts. *vṛṣan*: dec., 90, 1; both this word and *madacyut* are applied to Soma as well as Indra, but the meaning of the vb *av* and the use of the ipf. are in favour of Indra being intended, the sense then being: 'when Visnu and Indra, associated in conflict, came to the Soma offering, the Maruts, their companions, came also.' *váyas*: N. pl. of *ví bird*. *sīdan*: unaugmented ipf. of *sad sit*.

८ शूरा इवेयुधयो न जग्मयः श्रवस्वो न पृतनासु येतिरे । भयन्ते विश्वा भुवना मरुद्भ्यो राजान इव त्वेषसंदृशो नरः ॥	शूराः इव । इत् । युयुधयः । न । ज- ग्मयः । श्रवस्वः । न । पृतनासु । येतिरे । भयन्ते । विश्वा । भुवना । मरुद्भ्यः । राजानः इव । त्वेषसंदृशः । नरः ॥
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8 śūrā ivéd yúyudhayo ná jágma- yah, śravasyávo ná pṛtanāsu yetire. bháyante víśvā bhúvanā Marúd- bhio : rájāna iva tveṣásamdrśo nárah.	<i>Like heroes, speeding like war- riors, like fame-seeking (men) they have arrayed themselves in battles. All creatures fear the Maruts the men are like kings of terrible aspect.</i>
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iva: note how this pcl. interchanges with *ná* in this stanza. *yetire*: 3. pl. pf. *Ā* of *yat*: 137, 2 a. *bháyante*: 3. pl. pr. *Ā*. of *bhī fear*; the pr. stem according to the *bhū* class is much commoner in the RV than that according to the third class. *Marúdbhyas*: 201 A b. *náras*: the Maruts; N. pl. of *nr man*, 101, 1.

९ त्वष्टा यद्वज्रं सुकृतं हिरण्यं सहस्रभृष्टिं स्वपा अवर्तयत् ।	त्वष्टा । यत् । वज्रम् । सुकृतम् । हिर- ण्यम् ।
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धत्त इन्द्रो नर्यपांसि कर्तवे
ऽहन्वृत्रं निरपामौज्जदर्णवम् ॥

सहस्रं ऽमृष्टिम् । सुऽअपाः । अवर्तयत् ।
धत्ते । इन्द्रः । नरि । अपांसि । कर्तवे ।
अहन् । वृत्रम् । निः । अपाम् । औज्जत् ।
अर्णवम् ॥

9 Tvástā yád vājraṃ sūkrtaṃ
hiraṇyāyaṃ
sahāsrabhr̥ṣṭuṃ suāpā āvarta-
yat,
dhattā́ Indro náriāpāmsi kár-
tave :
áhan Vrtrám, nír apām aubjad
arṇavám.

When the skilful Tvastr had
turned the well-made, golden,
thousand-edged bolt, Indra took it
to perform manly deeds · he slew
Vrtra, and drove out the flood of
waters.

The association of ideas connecting Indra with the Maruts is continued from 7 c d. That Tvastr fashioned Indra's bolt for him is mentioned, in a similar context, in i. 32, 1 c and 2 b · áhann áhim, ánv apás tatarda; Tvástā asmai vājraṃ svaryāṃ tatakṣa he slew the serpent, he released the waters; Tvastr fashioned for him the whizzing bolt. dhatté: 3. s. pr. *Ā* used in the past sense (212 A 2). kártave: dat inf. of purpose, *in order to perform* (kr̥), 211 náryāpāmsi is here and in viii. 96, 19 analysed by the Pada text as nári āpāmsi. The only possible sense of these words would be *deeds against the hero* (Vrtra) On the other hand náryāni appears once (vii 21, 4) and náryā twice (iv. 19, 10; viii. 96, 21) as an attribute of āpāmsi; the epithet náryāpasam, analysed by the Padapātha (viii. 93, 1) as nárya-apasam *doing manly deeds* is applied to Indra. It thus seems preferable to make the slight emendation náryāpāmsi (to be read náriāpāmsi) in the Samhitā text, and náryā|āpāmsi in the Pada text. nír aubjat: 3. s. ipf. of ubj *force* (cp. 23 c).

10 ऊर्ध्वं नुनुद्रेऽवतं त औजसा
दादृहाण चिद्विभिदुर्वि पर्वतम् ।
धमन्तो वाणं मरुतः सुदानवो

ऊर्ध्वम् । नुनुद्रे । अवतम् । ते । औजसा ।
दृदृहाणम् । चित । विभिदुः । वि ।
पर्वतम् ।

मदे सोमस्य रण्यानि चक्रिरे ॥ धमन्तः । वाणम् । मरुतः । सुऽदानवः ।
मदे । सोमस्य । रण्यानि । चक्रिरे ॥

ūrdhvām nunudre avatām tā ōjasā ; They have pushed up the well
dādrhānām cid bibhidur ví párvatam. with might, they have split even
dhāmanto vāṇām Marútaḥ sudānavo the firm mountain Blowing their
pipes the bountiful Maruts have
performed glorious deeds in the
intoxication of Soma.
māde sómasya ráṇiāni cakrire.

ūrdhvām : have pressed (the bottom) upward, that is, overturned,
poured out; avatām : the cloud; = they have shed rain. dādrhānām :
pf. pt. Ā. of dr̥h make firm, with long red. vowel (139, 9), shortened
in the Pada text. bibhidur ví : p. 468, 20 párvatam : cloud
mountain; another way of saying the same thing. dhāmantas :
with reference to the sound made by the Maruts, cp ārcantas, 2c.
māde sómasya : Indra is constantly said to perform his mighty
deeds in the intoxication of Soma, so his associates the Maruts are
here similarly described.

जिह्वं नुनुद्रेऽवतं तथा दिशा- जिह्वम् । नुनुद्रे । अवतम् । तथा । दिशा ।
सिञ्चन्तुस् गोतमाय तृष्णजे । असिञ्चन् । उत्सम् । गोतमाय । तृष्णऽजे ।
आ गच्छन्ति मवसा चित्रमानवः आ । गच्छन्ति । ईम् । अवसा । चित्र
कामं विप्रस्य तर्पयन्त धामभिः ॥ ऽमानवः ।
कामम् । विप्रस्य । तर्पयन्त । धामभिः ॥

1 jhmām nunudre avatām tāyā diśā : They have pushed athwart the
āsīñcann útsam Gótamāya trṣ- well in that direction : they poured
nāje. out the spring for the thirsty
Gotama Of brilliant splendour
ā gachantīm ávasā citrábhāna- they approach him with help, may
vaḥ : they satisfy the desire of the sage
kāmaṁ víprasya tarpayanta by their powers.
dhāmabhiḥ.

jihmám: so as to be horizontal and pour out the water, much the same as ūrdhvám in 10 a. táyā díśā: this expression is obscure; it may mean, in the quarter in which Gotama was; cp. 199 A 4. im: him, Gotama, p. 220. víprasya: of Gotama. tarpayanta cs. of trp be pleased; the inj. is more natural here, coming after a pr., than an unaugmented ipf. would be.

१२ या वः शर्मं शशमानाय सन्ति या । वः । शर्मं । शशमानाय । सन्ति ।
 त्रिधातूनि दाशुषे यक्ताधि । त्रिधातूनि । दाशुषे । यक्ताधि ।
 अस्मभ्य तानि मरुतो वि यन्त अस्मभ्यम् । तानि । मरुतः । वि । यन्त ।
 रयि नो धत्त वृषणः सुवीरम् ॥ रयिम् । नः । धत्त । वृषणः । सुवीरम् ॥

12 yā vah śárma śásamānáya sánti, The shelters which you have for
 tridhātūni dāśúṣe yachatādhi. the zealous man, extend them three-
 asmábhyam tāni, Maruto, vi fold to the worshipper. Extend
 yanta. them to us, O Maruts. Bestow on
 rayim no dhatta, vṛṣaṇaḥ, su- us wealth together with excellent
 vīram. heroes, mighty ones.

śárma: N pl n. (90, 2) śásamānáya: pf. pt. Ā. of śam labour.
 tridhātūni: used appositionally (198). dāśúṣe: dat. of dāśváms,
 157 b yachata ádhi: prp. after vb., p 468, 20; ipv. pr. of yam
 stretch. asmábhyam: p. 104. ví yanta: 2. pl. ipv root ao. of
 yam stretch (cp. p. 172. 5). dhatta: 2. pl. ipv. of dhā put
 (p 144 B b). su-vīram: that is, accompanied by warrior sons; cp.
 vīravattamam, 1. 1, 3 c.

VÍṢṆU

This deity occupies a subordinate position in the RV, being celebrated in only five or six hymns. The only anthropomorphic traits mentioned about him are the strides he takes, and the description of him as a youth vast in body who is no longer a child. The central feature of his nature consists in his three steps, connected with which are his exclusive epithets 'wide-going' (uru-gāyā) and 'wide-striding' (uru-kramā). With these steps he traverses the earth or the terrestrial spaces. Two of his steps are visible to men, but the third or highest is beyond the flight of birds or

mortal ken. His brilliant disc is like an eye fixed in heaven: it shines brightly down from the firmament, where pious men and the gods rejoice. There can be no doubt that the three steps refer to the course of the sun, and in all probability to its passage through the three divisions of the world—earth, air, and heaven. Visnu sets in motion like a revolving wheel his ninety steeds, *āśvā*, with their four names (= seasons), an allusion to the three hundred and sixty days of the solar year. Thus Visnu seems to have been originally a personification of the activity of the sun, the swiftly-moving luminary that with swift strides passes through the whole universe. Visnu takes his departure from existence, to bestow the earth on him as a dwelling. The most prominent secondary characteristic of Visnu is his friendship for Indra, with whom he is often allied in the fight with Vritra. In hymns addressed to Visnu alone, Indra is the only other deity incidentally associated with him. One hymn (vi 63) is dedicated to the two gods conjointly. Through the Vritra myth the Maruts, Indra's companions, are drawn into alliance with Visnu, who throughout one hymn (v 87) is praised in combination with them.

The name is most probably derived from *viś* *be active*, thus meaning 'the active one'.

i. 154. *Notre Tristubh.*

विष्णोर्नु कं वीर्याणि प्र वोच यः पार्थिवानि विममे रजांसि । यो अस्कभायत् उत्तरं सधस्थं विचक्रमाणं त्रिधा रगायः ॥	विष्णोः । नु । कम् । वीर्याणि । प्र । वोचम् । यः । पार्थिवानि । विऽसमे । रजांसि । यः । अस्कभायत् । उत्तरम् । सधस्थम् । विऽचक्रमाणः । त्रिधा । उरुऽगायः ॥
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1 *Viṣṇor nu kaṁ vīryaṁ prā vo-*
cam,
yāh parthivāni vimamé rājānsi;
yó āskabhayaḥ uttarāṁ sadhā-
stham,
vicakramaṇāś trīdhā rāgayāḥ.

I will now proclaim the heroic
powers of Viṣṇu, who has measured
out the terrestrial regions; who
established the upper gathering-
place, having, wide-paced, strode
out triply.

kaṁ: this particle as an encl. always follows *nū*, *sū* or *hi* (p. 225, 2).
vīryam: the syllable preceding the so-called independent *Svarita*

(p. 448) is marked with the Anudatta in the same way as that preceding the Udatta; here we have, as usual, in reality the dependent Svanita, the word having to be pronounced *vīriāṇi*. *prā vocam*: inj. 2o of *vac*, 147, 3. *pārthivāṇi rājāṃsi*: the earth and the contiguous air. *vi-mamé*: this refers to the sun traversing the universe: cp. what is said of Varuṇa in v. 85, 5: *māneneva tasthivāṃ antarikṣe ví yó mamé prthivīm sūryeṇa* *who standing in the air has measured out the earth with the sun, as with a measure* *askabhāyat*: ipf. of *skabh* *prop*, the cosmic action of supporting the world is also attributed to Savitr, Agni, and other deities. *uttaram śāśvatham*: that is, heaven, as opposed to the terrestrial spaces in b. according to the twofold division of the world *vicakramānās*: pf. pt. *Ā* of *kram*. *tre-dhā*: with his three steps, the first syllable must be pronounced with a slur equivalent to two short syllables (◡◡), the resolution *tredhā urugāyāh* would produce both an abnormal break and an abnormal cadence (p. 441, top).

२ प्र तद्विष्णुः स्तवते वीर्येण	प्र । तत् । विष्णुः । स्तवते । वीर्येण ।
मृगो न भीमः कुचरो गिरिष्ठाः ।	मृगः । न । भीमः । कुचरः । गिरिऽस्थाः ।
यस्योरुषु त्रिषु विक्रमणेष्व	यस्य । उरुषु । त्रिषु । विऽक्रमणेषु ।
अधिक्षियन्ति भुवनानि विश्वा ॥	अधिऽक्षियन्ति । भुवनानि । विश्वा ॥

2 <i>prā tād Viṣṇuh stavate vīriṇa,</i>	<i>By reason of his heroic power,</i>
<i>mrgo ná bhimáh kucaró giri-</i>	<i>like a dread beast that wanders at</i>
<i>sthāh,</i>	<i>will, that haunts the mountains,</i>
<i>yāsyacrusu triṣū vikrámaṇesu</i>	<i>Viṣṇu is praised aloud for that:</i>
<i>adhikṣiyanti bhuvanāni víśvā.</i>	<i>he in whose three wide strides all</i>
	<i>beings dwell.</i>

prā stavate: *Ā* of *stu* in the ps. sense, as is often the case when the *pr* stem is formed according to the first (and not the second) class. *tād*: the cognate acc. (p. 300, 4) referring to the heroic powers of Viṣnu attributed to him in the preceding stanza *vīryeṇa*: cp. note on *vīryāṇi* in 1 a. *mṛgās*: Sāyaṇa here interprets this

word to mean a beast of prey such as a lion; but though *bhīmá* occurs as an attribute both of *simbhá lion* and of *vṛṣabhá bull* in the RV. *giriṣṭha* is found three or four times applied to the latter and never to the former, and in the next stanza Visnu is called a 'mountain dwelling bull', hence the simile appears to allude to a bull rather than a lion. *ku-cara*: Yaska, followed by Sāyaṇa, has two explanations of this word, *doing ill* (*ku* = *kutsitam karma blameworthy deed*) or *going anywhere* (*kva nyam na gachati where does he not go*). Note that the word is not analysed in the Pada text because *ku* does not occur as an independent word. Sāyaṇa has two explanations of *giriṣṭha* *dwelling in a lofty world* or *always abiding in speech* (*giri* as loc. of *gir*) *consisting of Mantras, &c. (!)*; on the inflexion see 97, 2, note that in the analysis of the Pada text the change caused by internal Sandhi in the second member is, as always, removed. *vikramanoṣu*: note that the final vowel of the Pada must be restored at the junction with the next Pada. *adhi-kṣiyanti*: the root 1. *kṣi* follows the *ad* class (*kṣóti*) when it means *dwelt*, but the *bhu* class (*kṣáyati*) when it means *rule over*. With *e* and *d* cp. what is said of *Savitṛ* in 1. 35, 5.

३ प्र विष्णवे शुषमंतु मन्त्रं	प्र । विष्णवे । शूषम् । एतु । मन्त्रं ।
गिरिचितं उरुगायाय वृष्णे ।	गिरिचितं । उरुगायाय । वृष्णे ॥
य इद दीर्घं प्रयतं सधम्सुम	यः । इदम् । दीर्घम् । प्रयतम् । सध
एको विममं त्रिभिरित्यदेभिः ॥	स्थम् ।
	एकः । विममे । त्रिभिः । इत् । पदेभिः ॥

3 pra Viṣṇavo śuṣām otu mānma,	Let my inspiring hymn go forth
girikṣita urugayaya vṛṣṇo,	for Viṣṇu, the mountain-dwelling
yá idam dirgham práyatam sa-	wide-pacing bull, who alone with
dhástham	but three steps has measured out
óko vimamó tribhir it padó-	this long far-extended gathering-
bhūh ;	place ;

śuśām. the *ū* must be slurred disyllabically (= *u u*). *idám sadhástham*: of course the earth as opposed to *úttaram sadhástham* in 1 c. *ókas* and *tribhís* are antithetical. *id* emphasizes the latter

word *with only three* The second Pāda of this stanza is parallel to the third of the preceding, the epithets in the former being applied direct to Viṣṇu in the latter to the wild beast to which Viṣṇu is compared: *gīṛksit* = *gīṛsthā*; *urugāyā* = *kucarā*; *vṛṣan* = *mṛgō bhīmāh*. This correspondence of *kucarā* (besides V's alternative exclusive epithet *urukramā* in 5c and elsewhere) confirms the explanation of *urugāya* as *wide-pacing* from *gā go* (Yāska, *mahāgatī* *having a wide gait*), and not *widely sung* from *gā sing* (Sāyaṇa).

४ दस्यु त्री पूर्णा मधुना पदान्	यस्य । त्री । पूर्णा । मधुना । पदानि ।
अक्षीयमाणा स्वधया मदन्ति ।	अक्षीयमाणा । स्वधया । मदन्ति ।
य उ त्रिधातु पृथिवीमुत दाम्	यः । उ । इति । त्रिधातु । पृथिवीम् ।
एको दाधार भुवनानि विश्वा ॥	उत । दाम् ।
	एकः । दाधार । भुवनानि । विश्वा ॥

4 yāsya trī pūrṇā mādhunā pa-	Whose three steps filled with
dāni	mead, unfailing, rejoice in bliss ;
āksīyamāṇā svadhāyā mādanti ;	and who in threefold wise alone
ya u tridhātu prthivīm utā	has supported earth and heaven,
dyām	and all beings.
ēko dādharma bhūvanāni vīśvā.	

trī: n. pl. of *trī* (105, 3). *padāny*: the final vowel of the Pāda must be restored; cp 2c. *pūrṇā*: cp. p. 308 d. *āksīyamāṇā*: *neer failing* in mead; the privative *pel. a* is almost invariably accented in Karmadhārayas, p. 456 a (top); such negative cds. are not analysed in the Pāda text. *svadhāyā*: inst. with verbs of rejoicing (p 308 c). *mādanti*: his footsteps rejoice, that is, those dwelling in them do so. *u*: = *also* (p 221, 2). *tri-dhātu*: this n. form is best taken adverbially = *tredhā* in 1 d, *in a threefold way*, by taking his three steps. It might, however, mean the threefold world, loosely explained by the following *earth and heaven*. *ēkas*: *alone* in antithesis to *vīśvā*, cp. 3 d. *dādharma*: pf of *dhr*, with long red vowel (139, 9), which is here not shortened in the Pāda text.

५ तदस्य प्रियमभि पाथो अश्यां	तत् । अस्य । प्रियम् । अभि । पाथः ।
नरो यत्र देवयवो मदन्ति ।	अश्याम् ।
उरुक्रमस्य स हि बन्धुरित्या	नरः । यत्र । देवयवः । मदन्ति ।
विष्णोः पदे परमे मध्व उत्सः ॥	उरुक्रमस्य । सः । हि । बन्धुः । इत्या ।
	विष्णोः । पदे । परमे । मध्वः । उत्सः ॥

5 tād asya priyām abhī pātho	<i>I would attain to that dear</i>
asīyām,	<i>domain of his, where men devoted</i>
nāro yātra devayāvo mādanti :	<i>to the gods rejoice : for that,</i>
urukramāsyā sā hī bāndhur	<i>truly akin to the wide-strider, is a</i>
itthā,	<i>well of mead in the highest step</i>
Viṣṇoḥ padé paramé mādharma	<i>of Viṣṇu.</i>
utsaḥ.	

abhī asīyām: op. root ao. of amś *reach*. yātra: in the third step of Viṣṇu = heaven, where the Fathers drink Soma with Yama (cp i. 35, 6). nāras: that is, pious men who dwell in heaven; N. pl. of nr̥, 101, 1. sā: referring to pāthas is attracted in gender to bāndhus, 194, 3. itthā: p. 218. mādharma (gen., p. 81, n. 12): cp. 4a, where the three steps are filled with mead; but the third step is its special abode.

६ ता वां वास्तून्नुश्मसि गमथ्यै	ता । वाम् । वास्तूनि । उश्मसि । गमथ्यै ।
यत्र गावो भूरिशृङ्गा अयासः ।	यत्र । गावः । भूरिशृङ्गाः । अयासः ।
अवाह तदुर्गायस्य वृष्णः	अत्र । अह । तत् । उर्गायस्य । वृष्णः ।
परमं पदमव भाति भूरि ॥	परमम् । पदम् । अव । भाति । भूरि ॥

6 tā vām vāstūni uśmasi gāma-	<i>We desire to go to those abodes</i>
dhyai,	<i>of you two, where are the many-</i>
yātra gāvo bhūriśṛṅgā ayāsah :	<i>horned nimble kine: there indeed</i>
ātrāha tād urugāyāsyā vīṣṇaḥ	<i>that highest step of the wide-pacing</i>
paramām padām āva bhāti	<i>bull shines brightly down-</i>
bhūri.	

vām : *of you two*, that is, of Indra and Visnu. The former, being the only other god with whom Viṣṇu is intimately associated, would easily be thought of incidentally in a hymn addressed to Visnu alone ; this dual also anticipates the joint praise of these two gods as a dual divinity (Índrā-Viśnū) in the first two stanzas of the next hymn (i. 155). uśmasi : 1. pl. pr. of vaś *desire* (134, 2 a) gám-adhyaḥ : dat. inf., p. 193, 7. gāvas : N. pl. of gó *cow* (102, 2) ; it is somewhat doubtful what is meant by the cows ; they are explained by Yaska and Sāyana as rays ; this is a probable sense, as the rays of dawn are compared with cattle, and something connected with sunlight is appropriate to the third step of Visnu, the realm of light. Roth explains gāvas as stairs, but there is little to support this interpretation. bhūri-śrīgās : *many-horned* would allude to the diffusion of the sunbeams in many directions. ayāsas : this form is understood as a N. pl. of aya (from i go) by Yaska, who explains it as ayanās *moving*, and by Sāyana as gantāras *goers* = ativistṛtās *very widely diffused* ; but the occurrence of the A. s. ayāsam, the G. pl. ayāsām, as well as the A. pl. ayāsas, indicates that the stem is ayās ; while its use as an attribute of simhá *lion*, áśva *horse*, and often of the Maruts, shows that the meaning must be *active, swift, nimb*le. áha : on the use of this pcl. see p. 216. vṛṣṇas : cp. 3 b.

DYÁVĀ-PRTHIVĪ

Heaven and Earth are the most frequently named pair of deities in the RV. They are so closely associated that, while they are invoked as a pair in six hymns, Dyáuṣ is never addressed alone in any hymn, and Prthivī in only one of three stanzas. The dual compound Dyāvā-Pṛthivī, moreover, occurs much oftener than the name of Dyaus alone. Heaven and Earth are also mentioned as ródasī *the two worlds* more than 100 times. They are parents, being often called pitārā, mātārā, jānitṛī, besides being separately addressed as 'father' and 'mother'. They have made and sustain all creatures, they are also the parents of the gods. At the same time they are in different passages spoken of as themselves created by individual gods. One of them is a prolific bull, the other a variegated cow, being both rich in seed. They never grow old. They are great and wide-extended, they are broad and vast abodes. They grant food and wealth, or bestow great fame and dominion. Sometimes moral qualities

are attributed to them. They are wise and promote righteousness. As father and mother they guard beings, and protect from disgrace and misfortune. They are sufficiently personified to be called leaders of the sacrifice and to be conceived as seating themselves around the offering, but they never attained to a living personification or importance in worship. These two deities are quite co-ordinate, while in most of the other pairs one of the two greatly predominates.

i. 160. Metre: Jagatī.

१ ते हि द्यावापृथिवी विश्वशमुव
ऋतावरी रजसो धारयत्कवी ।
सुजन्मनी धिषणे अन्तरीयते
देवो देवी धर्मेणा सूर्यः शुचिः ॥

ते इति । हि । द्यावापृथिवी इति । विश्व-
शमुवा ।
ऋतावरी इत्युतऽवरी । रजसः । धार-
यत्कवी इति धारयत्ऽकवी ।
सुजन्मनी इति सुजन्मनी । धिषणे इति ।
अन्तः । ईयते ।
देवः । देवी इति । धर्मेणा । सूर्यः । शुचिः ॥

1 té hí Dyāvā-Prthivī viśváśam-
bhuvā,
ṛtāvarī, rājaso dhārayātkavī :
sujānmanī dhisāne antār iyate
devó devī dhārmanā Sūriah
śúcih.

These two, indeed, Heaven and Earth, are beneficial to all, observing order, supporting the sage of the air between the two divine bowls that produce fair creations the divine bright Sūrya moves according to fixed law.

The first two Pādas form an independent sentence; otherwise hí (p. 252) would accent iyate in c. Dyāvā-Prthivī: on the accent, and treatment in the Pada text, see note on i. 35, 1 b. viśvá-śam-bhuvā: dec., p. 89; accent, note on i. 1, 4 b; final a and ā are never contracted with ṛ (19 a and note 5). ṛtā-varī: note that, when the final vowel of a cd. is Prāghya, this is in the Pada text first indicated by íti, and the cd. is then repeated and analysed; in the present case the suffix varī (f. of van, pp. 67 and 69, f. n. 2) is treated like the final member of a cd., and the final vowel of ṛtā is treated as metrically lengthened. dhārayāt-kavī: a governing

ed. (150 A 2 a), the gen *rājasas* is dependent on **-kavi**, probably = Agni who (in x 2, 7) is said to have been begotten by Dyāvā-prthivī. *dhṛṣāne*: the exact meaning of this word, here a designation of dyāvā-prthivī, is uncertain. *antār īyate* goes between with acc.; the same thing is said of Savitr in i 35, 9 b. *dhārman* n. ordinance (dharman m. ordainer) is the only stem in the RV. (dhārma is a later one)

२ उरुव्यचंसा महिनी असञ्चता । उरुव्यचंसा । महिनी इति । असञ्चता ।
 पिता माता च भुवनानि रक्षतः । पिता । माता । च । भुवनानि । रक्षतः ।
 सुधृष्टमे वपुषेऽ न रोदसी सुधृष्टमे इति सुधृष्टमे । वपुषेऽ इति ।
 पिता यत्सीमभि रूपैरवासयत् ॥ न । रोदसी इति ।
 पिता । यत् । सीम् । अभि । रूपैः । अवा-
 सयत् ॥

2 uru-vyācasā mahinī asaścatā, As Father and Mother, far-ex-
 pitā mātā ca, bhūvanāni rakṣ- tending, great, inexhaustible, the
 atah two protect (all) beings Like two
 sudhṛstame vapuṣe nā ródasī, most proud fair women are the two
 pitā yāt sīm abhī rūpāir āvāsa- worlds, since the Father clothed
 yat. them with beauty

uru-vyācasā : on the accent of this Bv. having wide extension, see p. 455 c a. The du a-saścat-ā is a Bv. (as the accent shows, p. 455 c a) having no second, while á-saścant (also an epithet of Dyāvā-prthivī) is a Karmadhāraya (p 455, f. n. 2), not a second = unequalled su-dhṛstame : on the Pada analysis cp note on i. 1, 1 c. vapuṣe : cp note on vīryāni, i. 154, 1 a pitā : the god here meant as the father of Dyāvā-prthivī may be Viśvakarman, who in RV. x. 81. 1 2 is called 'our father' and is described as creating the earth and heaven. sīm : see p. 249. abhī avāsayat : ipf. cs. of 2. vas wear.

३ स वह्निः पुत्रः पित्रोः पवित्रवान् सः । वह्निः । पुत्रः । पित्रोः । पवित्रवान् ।
 पुनाति धीरो भुवनानि मायया । पुनाति । धीरः । भुवनानि । मायया ।

धेनुं च पृश्निं वृषभं सुरेतसं धेनुं । च । पृश्निम् । वृषभम् । सुरेतसम् ।
विश्वाहा शुक्रं पयो अस्य दुक्षत ॥ विश्वाहा । शुक्रम् । पयः । अस्य । धुक्षत ॥

3 sá váhniḥ putráḥ pitaróḥ pavī- That son of the two parents, the
travān driver, the purifier, wisely purifies
punāti dhīro bhūvanāni mā- beings by his mysterious power
yáyā He has always milked from the
dhenúm ca pṛśnim vṛṣabhám speckled cow and from the bull
surétasam abounding in seed his shining
viśvāhā śukráṁ páyō asya duk- moisture.
ṣata.

putrás : by the son of the parents (Heaven and Earth) Agni is meant; for he is expressly said to have been begotten by Heaven and Earth (RV., x. 2, 7), cp note on 1 b; he is especially called váhni as the one who conveys (vahati) the gods to the sacrifice; he is very frequently called pāvaká purifier (a term seldom applied to any other deity); he purifies beings in his character of priest. Sāyaṇa thinks the Sun is meant, and explains purifies by illumines dhenúm: the term cow is often used in the RV. in the sense of earth. ca is here used with the first acc. instead of the second (cp. p. 228, 1) vṛṣabhám: Dyaus is called a bull in other passages also, and is said to have been made by Agni to roar for man (i. 31, 4). su-rétasam: alludes to the shedding of rain. viśvāhā is a cd. adv. resulting from the juxtaposition of viśvā áhā as an acc. of time (cp. p. 300, 5) = for all days equivalent to ahā viśvā which also occurs. dukṣata unaugmented sa ao. (141 a) without initial aspiration (which is, however, restored in the Pada text), from duh milk (with two acc., 198, 2). The general meaning of c d is that Agni as the priest of sacrifice causes heaven to fertilize the earth, and the latter to be productive.

४ अयं देवानामपसामपस्तमो अयम् । देवानाम् । अपसाम् । अपः ऽतमः ।
यो जजान रोदसी विश्वशमुवा । यः । जजान । रोदसी ऽइति । विश्व
वि यो ममे रजसी सक्रतयया- ऽशमुवा ।

जरेभिः स्तम्भनेभिः समानुचे ॥

वि। यः। ममे। रजसी इति। सुक्रतुऽयया।

अजरेभिः। स्तम्भनेभिः। सम। आनुचे ॥

4 ayām devānām apāsām apās-
tamo

yó jajāna ródasī víśváśam-
bhuvā.

ví yó mamé rájasī sukratūyáyā
ajārebhiḥ skāmbhanebhiḥ, sám
ānrce.

*He of the active gods is the
most active who has created the two
worlds that are beneficial to all.
He who with insight has measured
out the two spaces (and upheld
them) with unaging supports, has
been universally praised.*

In this stanza (cp. 2) the father of Heaven and Earth is celebrated. *apāsām* : partitive gen. (p. 321, b a). *ví . . . mamé* : this expression is also used of Viśnu (see i. 154, 1 3) and other gods *rájasī* : the heavenly and the terrestrial spaces. The initial vowel of *d* must be restored *sám ānrce* : 1ed. pf. of *arc sing* (139, 6), the *Ā.* being used in the ps. sense, Śāyana explains it in an act. sense as *pūjitavān has honoured*, which he further interprets to mean *sthāpitavān has established*!

५ ते नो गृणानि महिनी महि श्रवः
क्षत्रं द्यावापृथिवी धासथो बृहत् ।

येनाभि दृष्टीस्तनाम विश्वहा

पनाथ्यमोजो अस्मे समिन्वतम् ॥

ते इति । नः । गृणानि इति । महिनी
इति । महि । श्रवः ।

क्षत्रम् । द्यावापृथिवी इति । धासथः ।

बृहत् ।

येन । अभि । दृष्टीः । ततनाम । विश्वहा ।

पनाथ्यम् । ओजः । अस्मे इति । सम ।

इन्वतम् ॥

5 té no grṇāné, mahinī, máhi śrá-
vah,

kṣatráṁ, Dyāvā-Prthivī, dhā-
satho brhāt.

*So being lauded, O great ones
bestow on us, O Heaven and Earth,
great fame and ample dominion.
Bring for us praiseworthy strength.*

yénābhī kṛṣṭís tatánāma viś- *by which we may always extend*
 váhā *over the peoples.*
 panáyāam ójō asmé sám inva-
 tam.

té: N. du. f., used anaphorically (p. 294, b). grṇāné: pr. pt. of 1. gr *sing*, Ā. used in ps. sense. mahinī: there are six adjectives meaning *great*, formed from the root mah *be great*: by far the commonest is máh (81), mahánt (85 a) is also common; mahá and mahín are not common, but are inflected in several cases; máhi and mahás (83, 2 a a) are used in the N. A. sing. only, the former very often, the latter rarely kṣatrám: without ca. dhāsathas: 2 du sb. s ao. (p. 162, 2) of dhā *bestow*, to be construed with the dat. nas. abhī . . . tatánāma: pf. sb of tan *stretch* (140, 1, p. 156). viśvá-hā is an adv. formed with the suffix hā = dhā (p. 212 β) meaning literally *in every manner* = *always* (cp viśváhā in 3 d); on the accent cp. note on viśvátas in i. 1, 4 b. panáyāa: see 162, 2. ójō: final o is pronounced short before ā (p. 437, a 4), but the rhythm of the break here (— ∪ —) is abnormal (p. 440, f. n 6). asmé: properly loc of vayám (p. 104), but also used as a dat., is Pragrhya; it is dat here (200 A 1) invatam: 2. du ipv. of inv, a secondary root produced by a transfer from the fifth class (i-nu) to the first, inv-a (133, 3 b).

ÍNDRA

Indra is invoked alone in about one-fourth of the hymns of the RV, far more than are addressed to any other deity, for he is the favourite national god of the Vedic people. He is more anthropomorphic on the physical side, and more invested with mythological imagery, than any other member of the pantheon. He is primarily a god of the thunderstorm who vanquishes the demons of drought or darkness, and sets free the waters or wins the light. He is secondarily the god of battle who aids the victorious Āryan in overcoming his aboriginal foes.

His physical features, such as body and head, are often referred to, after he has drunk Soma he agitates his jaws and his beard, and his belly is many times mentioned in connexion with his great powers of drinking Soma. Being tawny (hári) in colour, he is also tawny-haired and tawny-bearded. His arms are especially often referred to because they wield the

thunderbolt (vájra), which, mythologically representing the lightning stroke is his exclusive weapon. This bolt was fashioned for him by Tvastr, being made of iron (āyasá), golden, tawny, sharp, many-pointed, sometimes spoken of as a stone or rock. Several epithets, compounds or derivatives of vájra, such as vájra-bāhu *bearing the bolt in his arm* and vajrín *wielder of the bolt* are almost without exception applied to him. Sometimes he is described as armed with bow and arrows, he also carries a hook (ankuśá).

Having a golden car, drawn by two tawny steeds (hári), he is a car-fighter (rathesthā). Both his car and his steeds were fashioned by the Rbhus, the divine artificers.

As Indra is more addicted to Soma than any of the other gods, the common epithet 'Soma-drinker' (Somapá) is characteristic of him. This beverage stimulates him to carry out his warlike deeds, thus for the slaughter of Vritra he is said to have drunk three lakes of Soma. One whole hymn (x 119) is a monologue in which Indra, intoxicated with Soma, boasts of his greatness and his might.

Indra is often spoken of as having been born, and two whole hymns deal with the subject of his birth. His father, the same as Agni's, appears to be Dyaus; but the inference from other passages is that he is Tvastr, the artificer among the gods. Agni is called Indra's twin brother, and Pūsan (vi 54) is also his brother. His wife, who is often mentioned, is Indrānī. Indra is associated with various other deities. The Maruts (i 85) are his chief allies, who constantly help him in his conflicts. Hence the epithet *Marutvant accompanied by the Maruts* is characteristic of him. Agni is the god most often conjoined with him as a dual divinity. Indra is also often coupled with Varuna (vii 86) and Vāyu, god of Wind, less often with Soma (viii 48), Brhaspati (iv 50), Pūsan, and Visnu.

Indra is of vast size, thus it is said that he would be equal to the earth even if it were ten times as large as it is. His greatness and power are constantly dwelt on: neither gods nor men have attained to the limit of his might, and no one like him is known among the gods. Thus various epithets such as śakrá and śácīvant *mighty*, śácīpáti *lord of might*, śatá-kṛatu *having a hundred powers*, are characteristic of him.

The essential myth forming the basis of his nature is described with extreme frequency and much variation. Exhilarated by Soma and generally escorted by the Maruts he attacks the chief demon of drought, usually called Vritra, but often also the serpent (áhi). Heaven and Earth tremble when the mighty combat takes place. With his bolt he shatters Vritra who encompasses the waters hence receiving the exclusive epithet *apsu-jit conquering in the waters*. The result of the conflict, which is regarded as being constantly renewed, is that he pierces the mountain and sets free the waters pent up like imprisoned cows. The physical elements in the conflict are nearly always the bolt, the mountain, waters or rivers while

lightning, thunder, cloud, rain are seldom directly named. The waters are often terrestrial, but also often aerial and celestial. The clouds are the mountains (*párvata*, *giri*), on which the demons lie or dwell, or from which Indra casts them down, or which he cleaves to release the waters. Or the cloud is a rock (*ádrī*) which encompasses the cows (as the waters are sometimes called), and from which he releases them. Clouds, as containing the waters, figure as cows also, they further appear under the names of udder (*ūdhar*), spring (*útsa*), cask (*kāvandha*), pail (*kóśa*). The clouds, moreover, appear as the fortresses (*púras*) of the aerial demons, being described as moving, autumnal, made of iron or stone, and as 90, 99, or 100 in number. Indra shatters them and is characteristically called the 'fort-destroyer' (*pūrbhid*). But the chief and specific epithet of Indra is 'Vrtra-slayer' (*Vrtra-hán*), owing to the essential importance, in the myth, of the fight with the demon. In this fight the Maruts are his regular allies, but Agni, Soma, and Visnu also often assist him. Indra also engages in conflict with numerous minor demons; sometimes he is described as destroying demons in general, the Raksases or the Asuras.

With the release of the waters is connected the winning of light, sun, and dawn. Thus Indra is invoked to slay Vrtra and to win the light. When he had slain Vrtra, releasing the waters for man, he placed the sun visibly in the heavens. The sun shone forth when Indra blew the serpent from the air. There is here often no reference to the Vitra fight. Indra is then simply said to find the light, he gained the sun or found it in the darkness, and made a path for it. He produces the dawn as well as the sun, he opens the darkness with the dawn and the sun. The cows mentioned along with the sun and dawn, or with the sun alone, as found, released, or won by Indra, are here probably the morning beams, which are elsewhere compared with cattle coming out of their dark stalls. Thus when the dawns went to meet Indra, he became the lord of the cows, when he overcame Vitra he made visible the cows of the nights. There seems to be a confusion between the restoration of the sun after the darkness of the thunderstorm, and the recovery of the sun from the darkness of night at dawn. The latter feature is probably an extension of the former. Indra's connexion with the thunderstorm is in a few passages divested of mythological imagery, as when he is said to have created the lightnings of heaven and to have directed the action of the waters downwards. With the Vitra-fight, with the winning of the cows and of the sun, is also connected the gaining of Soma. Thus when Indra drove the serpent from the air, there shone forth fires, the sun, and Soma; he won Soma at the same time as the cows.

Great cosmic actions are often attributed to Indra. He settled the quaking mountains and plains. He stretches out heaven and earth like

the axle, he made the non-existent into the existent in a moment. Sometimes the separation and support of heaven and earth are described as a result of Indra's victory over a demon who held them together.

As the destroyer of demons in combat, Indra is constantly invoked by warriors. As the great god of battle he is more frequently called upon than any other deity to help the Aryans in their conflicts with earthly enemies. He protects the Aryan colour and subjects the black skin. He dispersed 50,000 of the black race. He subjected the Dasyus to the Aryan, and gave land to the Aryan.

More generally Indra is praised as the protector, helper, and friend of his worshippers. He is described as bestowing on them wealth, which is considered the result of victories. His liberality is so characteristic that the frequent attribute *maghāvan bountiful* is almost exclusively his.

Besides the central myth of the Vrtra-fight, several minor stories are connected with Indra. In various passages he is described as shattering the car of Uṣas, goddess of Dawn (iv 51), this trait is probably based on the notion of Indra's bringing the sun when kept back by the delaying dawn. He is also said to have stopped the steeds of the Sun, apparently by causing the latter to lose a wheel of his car. Indra is further associated with the myth of the winning of Soma, for it is to him that the eagle brings the draught of immortality from the highest heaven. Another myth is the capture by Indra, with the help of Saramā, of the cows confined in a cave by demons called Panis.

Various stories which, though mixed with mythological elements, probably have an historical basis, are told of Indra's having fought in aid of individual proteges, such as king Sudās, against terrestrial foes.

The attributes of Indra are chiefly those of physical superiority and rule over the physical world. He is energetic and violent in action, an irresistible fighter, an inexhaustible lavisher of the highest goods on mankind, but at the same time sensual and immoral in various ways, such as excess in eating and drinking, and cruelty in killing his own father Tvāstr. He forms a marked contrast to Varuna, the other great universal monarch of the RV, who wields passive and peaceful sway, who uniformly applies the laws of nature, who upholds moral order, and whose character displays lofty ethical features.

The name of Indra is pre-Indian; for it occurs in the Avesta as that of a demon; the term *verethraghna* (=Vrtrahán) is also found there as the designation of the God of Victory, though unconnected with Indra. Thus it seems likely that there was already in the Indo-Iranian period a god resembling the Vrtra-slaying Indra of the RV. The etymology of the word is doubtful, but its radical portion *ind* may be connected with that in *ind-u dr̥op*.

ii. 12. Metre Tristubh.

१ यो जा॒त ए॒व प्रथ॒मो मन॑स्वान्	यः । जा॒तः । ए॒व । प्रथ॒मः । मन॑स्वान् ।
दे॒वो दे॒वान् क्र॒तुना॑ प॒र्यभू॑षत् ।	दे॒वः । दे॒वान् । क्र॒तुना॑ । प॒रिऽअभू॑षत् ।
यस्य॑ शुष्मा॒द्रोद॑सी॒ अभ्य॑सेतां	यस्य॑ । शुष्मा॒त् । रोद॑सी॒ इति॑ । अभ्य॑से-
नृ॒म॒णस्य॑ म॒हा स ज॑नास॒ इन्द्रः॑ ॥	ताम् ।
	नृ॒म॒णस्य॑ । म॒हा । सः । ज॑ना॒सः । इन्द्रः॑ ॥

1 yó jātá evá prathamó mánasvān	<i>The chief wise god who as soon</i>
devó devān krátunā paryābhū-	<i>as born surpassed the gods in</i>
ṣat;	<i>power, before whose vehemence the</i>
yāsyā śúṣmād ródasī ábhyase-	<i>two worlds trembled by reason of</i>
tām	<i>the greatness of his valour: he,</i>
nṛmṇāsya mahnā : sá, janāsa,	<i>O men, is Indra.</i>
Índrah.	

evá: see p. 224, 2. mánas-vān: note that the suffix vān is not separated in the Pada text, as it is in pavitra-vān (1 160, 3), had the Sandhi of the word, however, been máno-vān it would have been analysed as mánahsvān. devó devān: cp. i. 1, 5 c. paryābhūṣat: the exact meaning of the vb. pári bhūṣ is somewhat uncertain here, but as the greatness of Indra is especially emphasized in this hymn, *surpass* seems the most probable Sāyana explains it here as *encompassed with protection*, in the AV. as *ruled over*; in the TS as *surpassed*. ródasī: the Piagrhya ī of duals is not shortened in pronunciation before vowels (p 437, f n. 3) ábhyasetām: 1pf. of bhyas = bhī *be afraid of*, with abl. (p. 316, b) mahnā: inst. of mahán *greatness* (cp. p. 458, 2). The refrain sá, janāsa, Índrah ends every stanza (except the last) of this hymn, similarly viśvasmād Índra úttarah ends all the twenty-three stanzas of x 86

२ यः पृथि॒वी व्यथ॑माना॒मदृ॑हद्	यः । पृथि॒वीम् । व्यथ॑माना॒म् । अदृ॑हत् ।
यः पर्व॑ता॒न्प्रकु॑पिताँ॒ अर॑म॒णात् ।	यः । पर्व॑तान् । प्रऽकु॑पितान् । अर॑म॒णात् ।
यो अ॒न्तरि॑चं वि॒ममे॑ वरी॒यो	यः । अ॒न्तरि॑चम् । वि॒ममे॑ । वरी॒यः ।

यो द्यामस्तन्नात्स जनास इन्द्रः ॥ यः । द्याम् । अस्तन्नात् । सः । जनासः ।
इन्द्रः ॥

2 yáh prthivīm vyáthamānām Who made firm the quaking
ádr̥mhad, earth, who set at rest the agitated
yáh párvatān prákupitām áram- mountains; who measures out the
nāt, air more widely, who supported
yó antárikṣam vimamé váriyo, heaven · he, O men, is Indra.
yó dyām ástabhnāt: sá, janāsa,
Índrah

yás: note that every Pāda of this stanza, as well as of nearly every other stanza of this hymn, begins with a form of the relative prn corresponding to the sá of the refrain. The cosmic deeds of Indra in all the three divisions of the universe, earth, air, and heaven, are here described áramñāt: ipf. of ram set at rest. vimamé váriyas (cpv. of urú, 103, 2 a): here the cpv. is used predicatively, extended so as to be wider, cp. vi. 69, 5, where it is said of Indra and Visnu. 'ye made the air wider and stretched out the spaces for us to live.' dyām: acc. of dyó sky. ástabhnāt: ipf. of stabh prop; in this and the preceding stanza the ipf. of narration is used throughout excepting vimamé (a form of constant occurrence, cp. 154, 1. 3; 160, 4): cp. 213 d (p. 343).

३ यो हत्वाहिमरिणात्सप्त सिन्धून् यः । हत्वा । अहिम् । अरिणात् । सप्त ।
यो गा उदाजदपधा वलस्य । सिन्धून् ।
यो अश्मनोरन्तरग्निं जजान यः । गाः । उत्ऽआजत् । अपऽधा । वलस्य ।
संवृक्षमत्सु स जनास इन्द्रः ॥ यः । अश्मनोः । अन्तः । अग्निम् । जजान ।
सम्ऽवृक् । समत्ऽसु । सः । जनासः । इन्द्रः ॥

3 yó hatvāhim árināt saptá sín- Who having slain the serpent
dhūn, released the seven streams, who
yó gā udājad apadhā Valáasya, drove out the cows by the unclosing
yó áśmanor antár agnīm jajāna, of Vala, who between two rocks
samvṛk samátsu: sá, janāsa, has produced fire, victor in battles:
Índrah he, O men, is Indra.

The first hemistich refers to the two well-known myths, the release of the waters by the conquest of Vrtra, and the capture of the cows imprisoned by Vala; cp. 11. 14, 2: *yó apó vavrvāmsam Vrtrām jaghāna who slew Vrtra who had enclosed the waters*, and *ibid.* 3 *yó gā udājad, āpa hí Valām vāh who drove out the cows, for he unclosed Vala.* *árināt:* ipf. of *ri* *release*. *saptá síndhūn* the seven rivers of the Panjāb. *gās:* A pl of *gó* *cow*. *ud-ājat:* ipf. of *aj* *drive*. There is some doubt as to the exact interpretation of *apadhā*, a word that occurs here only. In form it can only be an I. s. of *apa-dhā* (cp 97, 2). The parallel use of *āpa-vr* in 11. 14, 3 (quoted above) indicates that *apa-dhā* means the *unclosing* by India of the cave of Vala in which the cows are imprisoned; cp. also i. 11, 5: *tvām Valāsya gómató 'pāvar bílam thou hast unclosed the aperture of Vala rich in cows.* The form is explained by Durga, the commentator on the Nirukta, by *apadhānena* as meaning *udghāṭanena Valasya by the unclosing of Vala.* Sāyana interprets it as an irregularity for the abl. = *from the enclosure of Vala.* *Valāsya:* the objective gen. (p. 320, B 1 b) = *by opening (the cave of) Vala.* *ásmanor antár:* between two clouds, according to Sāyana; between heaven and earth according to Durga; the allusion is to the lightning form of Agni who in several passages is said to be 'in the rock', to be 'produced from the rock' and is called 'son of the rock' (*ādreh sūnúh*).

४ येनेमा विश्वा चर्वना कृतानि
यो दासं वर्णमधरं गुहाकः ।
श्वघ्नीव यो जिगीवाँ लक्षमादद्
अर्यः पुष्टानि स जनास इन्द्रः ॥

येन । इमा । विश्वा । चर्वना । कृतानि ।
यः । दासम् । वर्णम् । अधरम् । गुहा ।
अकरित्यकः ।
श्वघ्नीऽइव । यः । जिगीवान् । लक्षम् ।
आदत् ।
अर्यः । पुष्टानि । सः । जनासः । इन्द्रः ॥

4 yénemā víśvā cyávanā krtāni,
yó dāsam vārṇam ádharam gú-
hákaḥ;

By whom all things here have
been made unstable, who has made
subject the Dāsa colour and has

śvaghñíva yó jigīvāṁ lakṣám *made it disappear; who, like a*
 ādad *winning gambler the stake, has*
 aryāh puṣṭāni : sá, janāsa, *taken the possessions of the foe: he,*
 Índrah. *O men, is Indra*

imā víśvā : *all these things, that is, all things on earth* cyávanā is used predicatively after kṛtāni, just as ádharam is in b after ákar; cp. iv. 30. 22. yás tā víśvāni cicyuṣé *who hast shaken the whole world* dāsam vārṇam : *the non-Aryan colour (= kṛṣṇām vārṇam), the aborigines; note the difference of accent in the substantive dāsá and the adj. dāsa.* ákar : root ao. of kṛ (148, 1 b), to be construed with both ádharam (*make inferior = subject*) and guhā (*put in hiding = cause to disappear, drive away*). When a final Visarjaniya in the Samhitā text represents an etymological r, this is indicated in the Pada text by putting íti after the word and repeating the latter in its pause form ákar ity ákah. jigīvāṁ : pf. pt of ji *win* (139, 4); on the Sandhi see 40, 3. Since the normal metre requires ॐ — after the caesura (p 441, top), this word was here perhaps metrically pronounced jigivāṁ as it came to be regularly written in B. ādat : irr. a ao. (147 a 1) from dā *give*; though not analysed in the Pada text, it must owing to the sense be = ā-ādat *has taken* aryás : gen of arí (99, 3); this word appears to be etymologically a Bv = *having no wealth* (r₁ = ra₁), either for oneself (whence the sense *needy, suppliant*) or to bestow on others (whence the sense *niggard, foe*). [If a single meaning has to be given, *devout* is misleading, and *suppliant* should be substituted for it in the *Vedic Grammar*, p. 81, f. n. 1, 99, 3, and in the Index, p 473]

यं स्वां पृच्छन्ति कुहं सेति घोरम् यम् । स्म । पृच्छन्ति । कुहं । सः । इति ।
 उत्तमाङ्गर्नैषो अस्तिर्विनम् । घोरम् ।
 सो अर्यः पृथीर्विजं इवा मिनाति उत । ईम् । आङ्गः । न । एषः । अस्ति ।
 अदस्मै धत्त स जनास इन्द्रः ॥ इति । एनम् ।
 सः । अर्यः । पृथीः । विजः इव । आ ।
 मिनाति ।
 अत् । अस्मै । धत्त । सः । जनाम् । इन्द्रः ॥

yám smā prchánti kúha sēti *The terrible one of whom they*
 ghorám, *ask 'where is he', of whom they also*
 utém āhur náśó astīti enam ; *say 'he is not'; he diminishes the*
 só 'ryáh puṣṭīr víja ivā mināti. *possessions of the niggard like*
 śrád asmai dhatta: sá, janāsa, *the (player's) stake Believe in him:*
 Índrah. *he, O men, is Indra.*

smā (p. 250) is metrically lengthened, the second syllable of the Pada favouring a long vowel (p 441, top) prchánti: pr. of prach. sēti for sá iti: the irr. contraction of sá with a following vowel is common (48 a) im anticipates enam: see p. 220. āhur: pf. of ah say, 139, 4; this vb. not being accented, b has the form of a principal clause, though the almost invariable use of relative clauses in this hymn would lead one to expect that the yám of the first clause would accentuate the second also. só aryás: the initial a, though written, should be dropped; otherwise the irr. contraction víjevā is just possible, but ∪ — for ∪ ∪ following a caesura after the fifth syllable is rare 5 c is parallel to 4 c: á mināti to ádat; aryáh puṣṭīh to āryáh puṣṭāni; víjah to lakṣām. Usas (iv 51) is in i. 92, 10 described as wearing away the life of mortals, śvaghnīva kṛtnúr víja áminānā *diminishing it as a skilful gambler the stakes.* mināti: pr. of mī damage. śrád dhatta (2 pl ipv. of dhā) *believe*, with dat. (200 A. 1 e). The Pādas a b mention doubts as to the existence of Indra; c implies that he does exist; and d calls for belief in him.

यो रध्रस्य चोदिता यः कृशस्य यः । रध्रस्य । चोदिता । यः । कृशस्य ।
 यो ब्रह्मणो नार्धमानस्य कीरेः । यः । ब्रह्मणः । नार्धमानस्य । कीरेः ।
 युक्तग्राव्णो योऽविता सुशिप्रः युक्तग्राव्णः । यः । अविता । सुशिप्रः ।
 सुतसीमस्य स जनास इन्द्रः ॥ सुतसीमस्य । सः । जनासः । इन्द्रः ॥

yó radhrásya coditá, yáh krśá- *Who is furtherer of the rich, of*
 sya, *the poor, of the suppliant Brahmin*
 yó brahmāṇo nādhamānasya *singer; who, fair-lipped, is the*
 kīréh; *helper of him that has pressed Soma*

yuktágrāvno yó avitá suśipráh and has set to work the stones : he,
 sutásomasya. sá, janāsa, Ín- O men, is Indra.
 drah.

ecditā governs the three genitives (the rich, the poor, the priestly poet) of a h, as the three relatives show ; while avitá governs that of c su-śiprás Bv cd, p. 455, c a. The exact meaning of śipra is somewhat doubtful, but as it is regularly dual, has the attributive *tauny*, hāri-śipra being parallel to hāri-śmaśāru *tauny-bearded*, and is associated with Indra's drinking of Soma, it can hardly mean anything but lips or moustaches ; it could not well mean *jaws* which are hānū yuktá-grāvṇas : of him who has set in motion the stones with which the Soma shoots are pounded.

७ यस्याद्यासः प्रदिशि यस्य गावो यस्य । अद्यासः । प्रदिशि । यस्य । गावः ।
 यस्य ग्रामा यस्य विश्वे रथासः । यस्य । ग्रामाः । यस्य । विश्वे । रथासः ।
 यः सूर्यं य उषसं जजान यः । सूर्यम् । यः । उषसम् । जजान ।
 यो अपां नेता स जनास इन्द्रः ॥ यः । अपाम् । नेता । सः । जनासः । इन्द्रः ॥

7 yásyāśvāsaḥ pradīśi, yásya In whose control are horses, kine,
 gāvo, clans, all chariots, who creates the
 yásya grāmā, yásya víśve rá- sun, the dawn ; who is the guide
 thāsaḥ ; of the waters : he, O men, is
 yāh sūriam, yá uṣásam jajāna ; Indra.
 yó apām netā : sá, janāsa, Ín-
 drah.

uṣásam : often also usásam ; du. N. A uṣásā and uṣásā ; N. pl. uṣásas and uṣásas ; see 83, 2 a, f. n. 1.

८ यं क्रन्दसी संयती विद्ध्यते यम् । क्रन्दसी इति । संयती इति सम्
 परेऽवर उभया अमित्राः । ऽयती । विद्ध्यते इति विऽद्ध्यते ।
 समानं चिद्रथमातस्त्रिवासा परे । अवरे । उभयाः । अमित्राः ।
 नाना हविते स जनास इन्द्रः ॥ समानम् । चित् । रथम् । आतस्त्रिवासा ।
 नाना । हविते इति । सः । जनासः । इन्द्रः ॥

8 yām krāṇdasī samyati vihvā-
yete,
pārē āvara ubhāyā amitrāḥ;
samānām cid rātham ātasthi-
vāmsā
nānā havete: sā, janāsa, īn-
drah.

Whom the two battle-arrays,
coming together, call upon diver-
gently, both foes, the farther and
the nearer; two having mounted
the self-same chariot invoke him
separately: he, O men, is Indra.

sam-yati: pr. pt. du. n. of sám-i go together vi-hvāyete (from hvā) and nānā havete (from hū, the Samprasārana form of hvā) are synonymous = call on variously; cp. i. 102 5 6. nānā hí tvā hávamānā jánā imé these men calling on thee (Indra) variously; and átha jánā ví hvayante sisāsavaḥ so men call on thee variously, desiring gains. pārē 'vara: must be read pārē āvara, though the succession of five short syllables before the caesura is irregular (p. 440, 4) The second Pāda explains krāṇdasī: ubhāyās (never used in the dual) = both groups of foes, that on the farther and that on the nearer side, from the point of view of the speaker, according to Sāyana, the superior and the inferior. samānām contrasted with nānā two who are on the same chariot, that is, the fighter and the driver, invoke him separately. havete: not being accented must be taken as the vb. of a principal clause, cp. note on 5 b.

९ यस्मान्न ऋते विजयन्ते जनांसो यस्मात् । न । ऋते । विजयन्ते । जनांसः ।
यं युध्यमाना अवसे हवन्ते । यम् । युध्यमानाः । अवसे । हवन्ते ।
यो विश्वस्य प्रतिमानं बभूव यः । विश्वस्य । प्रतिमानम् । बभूव ।
यो अच्युतच्युत्स जनास इन्द्रः ॥ यः । अच्युतच्युत् । सः । जनासः । इन्द्रः ॥

9 yāsmān narté vijāyante jánāso,
yām yúdhyaṁānā āvase há-
vante;
yó víśvasya pratimānam ba-
bhūva,
yó acyutacyút: sā, janāsa,
īndrah.

Without whom men do not
conquer, whom they when fighting
call on for help, who has been a
match for every one, who moves the
immovable he, O men, is Indra.

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ná rté: must be pronounced nárté (19 a). vi-jáyante: pr. of ji conquer. hávante: cp. vihváyete in 8 a. ávase: final dat. (p 314. B 2) pratimānam: cp. iv. 18, 4: nahí nú asya prati-
mānam ásti antár jātesu utá yé jānitvāh for there is no match for
him among those who have been born nor those who will be born.
acyuta-cyut: cp 4 a, also iii. 30, 4: tvám cyāváyann ácyutāni
... cārasī thou continuest shaking unshaken things

१० यः शश्वतो महेनो दधानान् यः। शश्वतः। महि। एनः। दधानान्।
अमन्यमानाञ्छर्वा जघान् अमन्यमानान्। शर्वा। जघान्।
यः शर्धते नानुददाति शृध्यां यः। शर्धते। न। अनुददाति। शृध्याम्।
यो दस्त्रीर्हन्ता स जनास इन्द्रः॥ यः। दस्त्रीः। हन्ता। सः। जनासः। इन्द्रः॥

10 yāh śásvato máhi éno dádhanān Who slays with his arrow the
ámanyamānāñ chāruā jaghāna; unexpected many that commit
yāh śárdhate nānudādāti śrdh- great sin; who forgives not the
yām, arrogant man his arrogance, who
yó dásyor hantá: śá, janāso, slays the Dasyu he, O men, is
Índrah. Indra.

dádhanān: pr pt. Ā of dhā The Sandhi of ān (39) is not
applied between Pādas (cp. i 35, 10 c). ámanyamānān. not
thinking so that he would slay them, on the Sandhi of n + ś, see
40, 1. śárvā: with his arrow (inst, p 80); with his characteristic
weapon, the vājra, he slays his foes in battle. jaghāna: has slain
(and still slays) may be translated by the present (213 A a). anu-
dādāti: 3. s pr. of ānu + dā forgive, with dat. (cp 200 A f). dásyos:
of the demon. a term applied to various individual demons, such as
Sambara (11 a)

११ यः शश्वरं पर्वतेषु क्षियन्तं यः। शश्वरम्। पर्वतेषु। क्षियन्तम्।
चत्वारिंश्यां शूरयन्त्रविन्दत्। चत्वारिंश्याम्। शूरयन्त्रम्। अनुददाति।
ओजायमानं यो अहिं जघान् ओजायमानम्। यः। अहिम्। जघान्।
दानु शयानं स जनास इन्द्रः॥ दानुम्। शयानम्। सः। जनासः। इन्द्रः॥

- 11 yáh Śámbaram párvateṣu kṣi- *Who in the fortieth autumn*
 yántam *found out Śambara dwelling in*
 catvāriṃśyām śarādī anvá- *the mountains, who has slain the*
 vindat; *serpent as he showed his strength,*
 ojāyámānam yó áhiṃ jaghána, *the son of Dānu, as he lay. he,*
 Dānum śáyānam: sá, janāsa, *O men, is Indra.*
 Índrah.

Śambara, next to Vṛtra, Vala, and Śusna, is the most frequently mentioned demon foe of Indra, who strikes him down from his mountain. He is often spoken of as possessing many forts. kṣi-yántam: see note on 1 154, 2d. catvāriṃśyām: that is, Indra found him after a very long search, as he was hiding himself. anvávindat: ipf. of 2. vid find The second hemistich refers to Indra's slaughter of Vṛtra. ojāyámānam: cp. iii. 32, 11: áhann áhiṃ paśíśayānam árṇa ojāyámānam *thou slewest the serpent showing his strength as he lay around the flood* Dānum. this is strictly the name of Vṛtra's mother, here used as a metonymic = Dānava; cp. i. 32, 9: Dānuh śaye sahávatsā ná dhenúh *Dānu lay like a cow with her calf* (i. e. Vṛtra). śáyānam: pr. pt. A. of śī *lie* (184, 1 c).

- १२ यः सप्तरेरिषमवृषभस्तुविष्मान् *यः । सप्तरेरिषमः । वृषभः । तुविष्मान्*
 अवाहजत्सर्वे सप्त सिन्धून् । *अवृषभजत् । सर्वे । सप्त । सिन्धून् ।*
 यो रौहिणमस्फुरद्वज्रबाहुर *यः । रौहिणम् । अस्फुरत् । वज्रबाहुः ।*
 वामारोहन्तं स जनास इन्द्रः ॥ *वाम । आरोहन्तम् । सः । जनासः । इन्द्रः ॥*

- 12 yáh saptarásmir vṛṣabhás túvi- *The mighty seven-reined bull who*
 śmān *let loose the seven streams to flow ;*
 avásrjat sártave saptá síndhūn; *who armed with the bolt spurned*
 yó Rauhīnám ásphurad vājra- *Rauhina as he scaled heaven: he,*
 bāhur *O men, is Indra.*
 dyām āróhantam: sá, janāsa,
 Índrah.

The term vṛṣabhá is very often applied to gods, but especially to Indra, as expressing mighty strength and fertility. saptá-raśmis:

having seven reins probably means 'hard to restrain', 'irresistible'; Sāyana interprets the *cd* to mean 'having seven kinds of clouds (parjanyaś) that shed rain on the earth'. *túviṣ-mān*: the suffix *mant* is separated in the Pada text only after vowels, as *gó ṣ mān*; on the Sandhi see 10 a. *ava-ásrjat*: ipf of *srj* *emit.* *sártave*: dat inf. of *srj* *for* (p. 192, 4) *saptá síndhūn*: cp 3 a and i. 35, 8 b. *Rauhīnam*: a demon mentioned in only one other passage of the RV. *dyām ā-rohantam*: *ascending to heaven* in order to attack Indra.

१३ द्यावां चिदस्मै पृथिवी नमेते द्यावा । चित् । अस्मै । पृथिवी इति ।
 शुष्माच्चिदस्य पर्वता भयन्ते । नमेते इति ।
 यः सोमपा निचितो वज्रवाङ्मूर् यः सोमपाः । निचितः । वज्रवाङ्मूर् ।
 यो वज्रहस्तः स जनास इन्द्रः ॥ यः । वज्रहस्तः । सः । जनासः । इन्द्रः ॥

13 Dyāvā cid asmai Prthivī namete; *Even Heaven and Earth bow*
 śuṣmāc cid asya pārvatā bha- *down before him; before his ve-*
 yante; *hemence even the mountains are*
 yāh somapā nicitō vājrabāhur, *afraid. Who is known as the Soma-*
 yō vājrahastah: sā, janāsa, *drinker, holding the bolt in his arm,*
 īndrah. *who holds the bolt in his hand he,*
O men, is Indra.

Dyāvā ... Prthivī: the two members of Devatā-dvandvas are here, as often, separated by other words (186 A 1) *asmai*: dat. with *nam* *low* (cp. 200 A 1 k, p. 311) *bhāyante*: see note on i. 85. Sc. *śuṣmād*: cp 1 e *soma-pās* (97, 2): predicative nom., (196 b) *ni-citās*: on the accent see p. 462, f. n. 4.

१४ यः सुवन्तमवति यः पर्वन्तं यः । सुवन्तम् । अवति । यः । पर्वन्तम् ।
 यः शंसन्तं यः शशमानमूती । यः । शंसन्तम् । यः । शशमानम् । ऊती ।
 यस्य ब्रह्म वर्धनं यस्य सोमो यस्य । ब्रह्म । वर्धनम् । यस्य । सोमः ।
 यस्येदं राधः स जनास इन्द्रः ॥ यस्य । इदम् । राधः । सः । जनासः । इन्द्रः ॥

14 yáh sunvántam ávati, yáh pác- antam, yáh śámsantam, yáh śásamā- nám ūtí; yásya bráhma várdhanam, yásya sómo, yásyedám rádhas: sá, janāsa, Índrah.	<i>Who with his aid helps him that presses Soma, him that bakes, him that offers praise, him that has pre- pared the sacrifice; whom prayer, whom Soma, whom this gift strengthens he, O men, is Indra.</i>
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sunvántam: all the participles in a and b refer to some act of worship pressing Soma; baking sacrificial cakes, &c.; praising the gods, having prepared the sacrifice. śásamānám: explained by Sāyaṇa as stotram kurvāṇam *offering a Stotra*; by the Naighantūka, iii. 14, as arcantam *singing*; by the Nirukta, vi. 8, as śamsamānam *praising*. ūtí: contracted inst of ūtí (p 80) to be construed with ávati; cp. i. 185, 4: ávasā ávantī *helping with aid* várdhanam: to be taken predicatively with each of the three subjects bráhma, sómas, rádhas, of whom prayer, &c. is the strengthening, that is, whom prayer, &c. strengthens, yásya being an objective gen. (p. 320, B 1 b). idám rádhas *this gift* = this sacrificial offering.

१५ यः सुन्वते पचते दुध आ चिद् वाजं दर्दरिषि स किलासि सत्यः । वयं ते इन्द्र विश्वहं प्रियासः सुवीरांसो विद्यमावदेम ॥	<i>यः । सुन्वते । पचते । दुधः । आ । चित् । वाजम् । दर्दरिषि । सः । किल । असि । सत्यः । वयम् । ते । इन्द्र । विश्वहं । प्रियासः । सुवीरांसः । विद्यम् । आ । वदेम ॥</i>
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15 yáh sunvaté pácate dudhrá á cid vājam dārdarṣi, sá kilāsi sat- yáh. vayám ta, Indra, viśváha pri- yāsaḥ, suvírāso vidátham á vadem.	<i>As he who, most fierce, enforces booty for him that presses and him that bakes, thou indeed art true. We ever dear to thee, O Indra, with strong sons, would utter divine worship.</i>
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This concluding stanza is the only one that does not end with the refrain sá, janāsa, Índrah. Instead, the poet, changing the from 3

to the 2. prs., substitutes at the end of *b* the words *sá kīla_{asi} satyāḥ* as *such thou art indeed true* = to be depended on (cp. note on *satyām* in i. 1, 6 c); while *c* and *d* are a prayer ending with an adaptation of the favourite refrain of the Gautamas, the poets of the second Maṇḍala: *br̥hád vadema vidáthe suvīrāḥ* *we would, accompanied by strong sons. speak aloud at divine worship.* *ā cid:* perhaps better taken as emphasizing *dudhrás* (cp. p. 216) than with *dárdarṣi* (int. of *dṛ*). *te:* gen. with *priyāsas* (p. 322, C). *vidátham:* the etymology and precise sense of this word have been much discussed. There can now be hardly any doubt that it is derived from the root *vidh* *worship*, and that it means *divine worship*, scarcely distinguishable from *yajñá*, of which it is given as a synonym in *Naighaṇṭuka*, iii. 17; cp. note on i. 85, 1.

RUDRÁ

This god occupies a subordinate position in the RV., being celebrated in only three entire hymns, in part of another, and in one conjointly with Soma. His hand, his arms, and his limbs are mentioned. He has beautiful lips and wears braided hair. His colour is brown; his form is dazzling, for he shines like the radiant sun, like gold. He is arrayed with golden ornaments, and wears a glorious necklace (*niṣká*). He drives in a car. His weapons are often referred to: he holds the thunderbolt in his arm, and discharges his lightning shaft from the sky; but he is usually said to be armed with a bow and arrows, which are strong and swift.

Rudra is very often associated with the Maruts (i. 85). He is their father, and is said to have generated them from the shining udder of the cow *Pr̥ni*.

He is fierce and destructive like a terrible beast, and is called a bull, as well as the ruddy (*aruṣá*) boar of heaven. He is exalted, strongest of the strong, swift, unassailable, unsurpassed in might. He is young and unaging, a lord (*ísāna*) and father of the world. By his rule and universal dominion he is aware of the doings of men and gods. He is bountiful (*mīḍhvāms*), easily invoked and auspicious (*śivá*). But he is usually regarded as malevolent; for the hymns addressed to him chiefly express fear of his terrible shafts and deprecation of his wrath. He is implored not to slay or injure, in his anger, his worshippers and their belongings, but to avert his great malignity and his cow-slaying, man-slaying bolt from them, and to lay others low. He is, however, not purely maleficent like a demon. He not only preserves from calamity, but bestows blessings. His healing powers are especially often mentioned; he has a thousand remedies, and is the

greatest physician of physicians. In this connexion he has two exclusive epithets, *jālāsa*, *cooling*, and *jālāsa-bhesaja*, *possessing cooling remedies*

The physical basis represented by Rudra is not clearly apparent. But it seems probable that the phenomenon underlying his nature was the storm, not pure and simple, but in its baleful aspect seen in the destructive agency of lightning. His healing and beneficent powers would then have been founded partly on the fertilizing and purifying action of the thunder-storm, and partly on the negative action of sparing those whom he might slay. Thus the deprecations of his wrath led to the application of the euphemistic epithet *śivā*, which became the regular name of Rudra's historical successor in post-Vedic mythology.

The etymological sense of the name is somewhat uncertain, but would be 'Howler' according to the usual derivation from *rud cry*.

ii. 33. Metre: Triṣṭubh.

१ आ ते पितॄन्मरुतां सुमन्मेतु	आ । ते । पि॒तः । म॒रु॒ताम् । सु॒मन् । ए॒तु ।
मा नः सूर्यस्य संदृशो युयोथाः ।	मा । नः । सूर्य॑स्य । स॒म॒ऽदृ॒शः । यु॒यो॒थाः ।
अभि नो वीरो अर्वति क्षमेत	अ॒भि । नः । वी॒रः । अ॒र्व॒ति । क्ष॒मे॒त ।
प्र जायेमहि रुद्र प्रजाभिः ॥	प्र । जा॒ये॒म॒हि । रु॒द्र । प्र॒जा॒भिः ॥

1 ā te, pitar Marutām, sumnām etu :	Let thy good will, O Father of the Maruts, come (to us) · sever us
mā nah sūryasya sandṛśo yuyo- thāh.	not from the sight of the sun May the hero be merciful to us in regard
abhī no vīrō ārvati kṣameta ;	to our steeds ; may we be prolific
prā jāyemahi, Rudra, prajā- bhiḥ.	with offspring.

pitar Marutām: the whole of a compound voc. expression loses its accent unless it begins a sentence of Pāda; in the latter case only the first syllable would be accented (p. 465, 18 a). **yuyothās:** 2. s. m. ā of 2. *yu separate*, with irregular strong radical vowel (p. 144, a). **sandṛśas:** abl. 201 A 1. **vīrās** = Rudra, with change from 2. to 3. **pīs**, as is often the case (cp. 1. 85, 5 c) **ārvati abhī kṣameta** = may he not injure us in our steeds, may he spare them. Rudra must be read as a trisyllable (15 1 d)

२ त्वादत्तेभि रूद्र शतमेभिः । त्वादत्तेभिः । रूद्र । शतमेभिः ।
 शतं हिमा अशीय भेषजेभिः । शतम् । हिमाः । अशीय । भेषजेभिः ।
 व्यसृष्ट्वेषो वितरं वंहो वि । असृत् । द्वेषः । वितरम् । वि । अंहः ।
 व्यमीवासातयस्वा विषूचीः ॥ वि । अमीवाः । चातयस्व । विषूचीः ॥

2 tvādattebhī, Rud^ara, śāmtame- *By the most salutary medicines*
 bhīḥ *given by thee, O Rudra, I would*
 śatām hīmā aśīya bheṣajēbhīḥ *attain a hundred winters. Drive*
 ví asmād dvēṣo vitarām, ví *far away from us hatred, away*
 āmho, *distress, away diseases in all di-*
 ví āmivās cātayasvā viśūcīḥ. *rections.*

tvā-dattebhī: the first member of this cd. retains the inst case-form (p. 273); Sandhi, 47. śatām: on the concord see p 291, b; life extending to a hundred winters or autumns (śarādas) is often prayed for. aśīya: root ao. op. Ā of amś (p 171, 4). ví: the prp. of a cd vb. is often repeated with each object, the vb. itself being used only once. vitarām: adv of the cpv. of ví farther (cp. út-tara) employed only with verbs compounded with ví. cātayasvā: ipv. Ā cs. of cat, with metrical lengthening of the final vowel. viśūcīs: A. pl. f. of viśvañc turned in various directions, is used predicatively like an adv.

३ श्रेष्ठो जातस्य रूद्र श्रियासि श्रेष्ठः । जातस्य । रूद्र । श्रिया । असि ।
 तवस्तमस्तवसां वज्रबाहो । तवःस्तमः । तवसाम् । वज्रबाहो इति
 पर्षि णः पारमंहसः स्वस्ति वज्रबाहो ।
 विश्वा अमीती रपसो युयोधि ॥ पर्षि । नः । पारम् । अंहसः । स्वस्ति ।
 विश्वाः । अभिइतोः । रपसः । युयोधि ॥

3 śrēṣṭho jātāsya, Rud^ara, śri- *Thou art the best of what is born,*
 yāsi, *O Rudra, in glory, the mightiest of*
 tavāstamas tavāsām, vajrabāho. *the mighty, O wielder of the bolt.*
 pārṣi ṇaḥ pāram āmhasaḥ su- *Transport us to the farther shore*
 asti; *of distress in safety. Ward off*

jātāsya : the pp. used as a n. collective noun = *that which has been born, creation*. *vajra-bāho* : it is only here that this specific epithet of India is applied to any other deity; the voc. o of u stems is regularly treated as Pragrhya by the Pada text, but not in the Samhitā text (where for instance *vāyav ā* and *vāya ukthébhiḥ* are written) *pārsi* : from *pr* take across, is one of a number of isolated 2 s pr. indicatives in form, but ipv. in sense (p. 349, β). *nas* : initial n cerebralized even in external Sandhi (65 A c). *pāram* : acc. of the goal (197 A 1). *svastī* : this word is not analysed in the Pada text (like *sumatī*, &c.) because *asti* does not occur as an independent substantive; here it is a shortened form of the contracted inst. *svastī* (p. 80, n. 2); it is several times used in the sense of a final dat = *svastāye*. *abhītis* : = *abhī itis*, hence the Svarita (p. 464, 17, 1 a); Sandhi, 47. *yuyodhi* : 2. s. ipv. of *yu* separate. with in. strong radical vowel (p. 144, a).

४ मा त्वा रुद्र चुक्रुधामा नमोभिर् मा । त्वा । रुद्र । चुक्रुधाम । नमःभिः ।
 मा दुष्टुती वृषभ मा सहती । मा । दुःस्तुती । वृषभ । मा । सहती ।
 उन्नो वीराँ अर्पय भेषजेभिर् उत् । नः । वीरान् । अर्पय । भेषजेभिः ।
 भिषक्तमं त्वा भिषजां शृणोमि ॥ भिषक्त्तमम् । त्वा । भिषजाम् । शृणोमि ॥

4 mā tvā, Rudra, cukrudhāmā *May we not anger thee, O Rudra,*
 námobhir, *with our obeisances, nor with ill*
 mā dúṣṭutī, vṛṣabha, mā sá- *praise, O bull, nor with joint*
 hūtī. *invocation Raise up our heroes*
 ún no vīráñ arpayā bheṣajé- *with remedies · I hear of thee as*
 bhir : *the best physician of physicians.*
 bhiṣáktamam tvā bhiṣájām śr-
 ñomi.

cukrudhāma : this form, red (cs) ao. (149, p. 174) might in itself be either sb. or inj, because the 1. pl. P. of these moods is identical in a stems, but the use here of the prohibitive pcl. *mā*, which is employed with inj forms only (180), decides the question. *námobhis* : that is, with ill or inadequate worship; cd. *dúṣṭutī* in b; the latter form is a contracted inst. (p. 80); on

the internal Sandhi of this word see 43, 3 a. *sāhūti*: contracted inst., invocation with other deities whom Rudra might consider inferior. *úd arpayā*: cs. of *úd ṛ* (p. 197, irr. 1) = *raise up, strengthen*. *bhisájām*: partitive gen. (see 202 B 2 b, p. 321); cp. 3 b. *śṛṇomi*: pr. of *śru* *hear*; with double acc., 198, 1.

५ हवीमभिर्हवते यो हविर्मिर्	हवीमऽभिः । हवते । यः । हविःऽभिः ।
अव स्तोमेभि रुद्रं दिषीय ।	अव । स्तोमेभिः । रुद्रम् । दिषीय ।
ऋदूदरः सुहवो मा नो अस्मै	ऋदूदरः । सुहवः । मा । नः । अस्मै ।
बभ्रुः सुशिप्रो रीरधन्नायै ॥	बभ्रुः । सुशिप्रः । रीरधत् । मनायै ॥

5 hāvīmabhir hāvate yó havir- bhir,	<i>Rudra who is called on with invocations and with oblations, I</i>
áva stómebhī Rud ^a rām diṣīya :	<i>would appease with songs of praise:</i>
ṛdūdārah suhávo mǎ no asyái	<i>may he, the compassionate, easy</i>
babhruh suśípro rīradhan ma- nāyaí.	<i>to invoke, ruddy brown, fair- lipped, not subject us to that jealousy of his.</i>

hāvīman: from *hū* *call*, but *havis* from *hu* *sacrifice*. *áva diṣīya*: s ao op. *Ā.* of *dā gve* (144, 3). *ṛdūdāras* is not analysed in the Pada text, perhaps owing to a doubt whether it is = *ṛdu-udāra* or *ṛdū-dāra* (the former is the view of Yāska who explains it as *mṛdu-udara*), for *ṛdū-pá* and *ṛdū-vṛdh* are separated and *dara* is separated in *puṛaṃ-dará*. Both this word (according to the former analysis) and *su-háva* are Bv. (p. 455, ca) *babhrús*: this colour is attributed to Rudra in viii 9, 15 also; otherwise it is applied more often to Soma (viii. 48) as well as once to Agni. *su-śípras*. see note on ii 12, 6 c. *rīradhat*: inj red. ao. of *randh*. *asyái manāyaí*: that is, Rudra's well-known wrath is deprecated; cp 4 a b. There is some doubt as to the exact interpretation of this stanza. The chief objection to the above explanation is the necessity to take *hāvate* in a ps sense (= *hūyate* according to Sāyaṇa). The following sense has also been suggested. 'he who invokes Rudra (thinks), "I would buy off Rudra with songs of praise": let not Rudra subject us to that suspicion (on his part).'

उत्ता॑ मम॒न्द वृष॒भो म॒रुत्वान्	उत् । मा॒ । म॒म॒न्द । वृष॒भः । म॒रुत्वान् ।
त्वक्षी॑यसा॒ वय॑सा॒ नाध॑मानम् ।	त्वक्षी॑यसा । वय॑सा । नाध॑मानम् ।
घृणी॑व क्वा॒याम॑र॒पा अ॑शी॒या	घृणि॑ऽइव । क्वा॒याम् । अ॒र॒पाः । अ॑शी॒य ।
वि॒वासे॑यं रु॒द्रस्य॑ सु॒म्नम् ॥	आ । वि॒वा॒से॒यम् । रु॒द्रस्य॑ । सु॒म्नम् ॥

ūn mā mamanda vṛṣabhó Ma-	The bull accompanied by the
rutvān	Maruts has gladdened me, the sup-
tváksīyasā váyasā nādhamā-	pliant, with his most vigorous force.
nam.	I would unscathed attain shade in
ghṛṇīva chāyām arapā aśīya :	heat as it were : I would desire to
ā vivāseyam Rudrásya sum-	win the good will of Rudra.
nām.	

ūd . . . mamanda : pf. of mand (nasalized form of maḍ) *gladden* ; intransitive, *be glad*, in \bar{A} only. ṛṣabhás : Rudra. Marútvān : though this epithet is characteristic of Indra, it is also twice applied to Rudra (as father of the Maruts, see 1 a) as well as very rarely to a few other gods who are associated with Indra ; on the Sandhi see 40, 2. ghṛṇīva has been much discussed The only natural explanation (following the Pada text) is ghṛṇi iva, taking ghṛṇi as a contracted inst. f. (p. 80) expressing either cause = *by reason of heat* (199 A 3) or time = *in heat* (199 A 5) ; Sāyaṇa's explanation is ghṛṇī iva *like one heated by the rays of the sun* , but a word ghrnín N. ghrnī does not occur, and the accent is wrong For the simile cp. vi. 16, 38 : úpa chāyām iva ghṛṇer áganma śárma te vayám *we have entered thy shelter like shade (protecting) from heat* (p. 317, 2). aśīya : see 2 b , on the Sandhi of the final vowel of the Pada, cp. i. 160, 4 c. ā vivāseyam : op. ds. of van *win*.

ॐ क्व॑ स्व ते रु॒द्र मृ॒ळ्याकु॑र	क्व॑ । स्वः । ते । रु॒द्र । मृ॒ळ्याकुः ।
ह॒स्तो यो अ॒स्ति भेष॑जो जला॑षः ।	ह॒स्तः । यः । अ॒स्ति । भेष॑जः । जला॑षः ।
अ॒प॒भ॒र्ता रप॑सो दै॒व्य॒स्या-	अ॒प॒ऽभ॒र्ता । रप॑सः । दै॒व्य॒स्य ।
भी नु मा॑ वृष॒भ च॑क्षमी॒थाः ॥	अ॒भि । नु । मा॑ । वृष॒भ । च॑क्षमी॒थाः ॥

7 kúa syá te, Rud^ara, mṛlayákur
hásto yó ásti bheṣajó jálāṣah?
apabhartā rápasó dáiviasya
abhī nu mā, vṛṣabha, cakṣam-
ithāḥ.

*Where, O Rudra, is that merciful
hand of thine which is healing and
cooling? As remover of injury
coming from the gods, do thou, O
Bull, now be compassionate towards
me.*

kvaí sya : see p. 450, b. bheṣajás is an adj here and in one
other passage, otherwise it is a n noun meaning *medicine*. apa-
bhartā. on the accent see p. 453, 9 d dáiviasya : *derived from the
gods*, that is, such as is inflicted by Rudra himself, on the Sandhi
of the final vowel, cp. 6 c abhī : final vowel metrically lengthened
in the second syllable of the Pāda, but not in 1 c. cakṣamithās :
2. s pf. op. of ksam (p. 156, 3)

प्र बभ्रवे वृषभाय श्वितीचे
महो महीं सुष्टुतिमीरयामि ।
नमस्या कल्मलीकिनं नमोभिर्
गृणीमसि त्वेषं रुद्रस्य नाम ॥

प्र । बभ्रवे । वृषभाय । श्वितीचे ।
महः । महीम् । सुऽस्तुतिम् । ईरयामि ।
नमस्य । कल्मलीकिनम् । नमःऽभिः ।
गृणीमसि । त्वेषम् । रुद्रस्य । नाम ॥

prá babhráve vṛṣabhāya śvitīcé
mahó mahīm suṣṭutīm īrayāmi.
namasyā kalmalīkinam námo-
bhīr.
grṇīmási tveṣām Rudrásya
náma.

*For the ruddy-brown and whitish
bull I utter forth a mighty eulogy
of the mighty one. I will adore
the radiant one with obeisances.
We invoke the terrible name of
Rudra.*

prá . . . īrayāmi : an example of the prp. at the beginning, and
the vb. to which it belongs at the end of a hemistich. śvitīcé :
D. s. of śvityāñc (cp. 93) mahás : gen. s. m. of mäh, beside the acc.
s. f. of the same adj. (Sāyana : mahato mahatīm), *of the great one*
(Rudra); cp. i. 1, 5 c. namasyā : according to the Pāda this form
has its final syllable metrically lengthened for namasyā, which is
the 2. s. 1pv., otherwise it is the 1. s. sb. (p. 128), which is the
more likely because the third syllable does not favour metrical
lengthening, and because the 1. prs. is used both in the preceding

and the following Pāda The metre of c is abnormal because the caesura follows the third syllable, and there is a secondary caesura after the eighth. gr̥ṇīmāsī: 1 pl. pr of gr̥ sing (p. 138).

९ स्थिरेभिरङ्गैः पुरुरूप उग्रो स्थिरेभिः । अङ्गैः । पुरुरूपः । उग्रः ।
 बभ्रुः शुक्रैः पिपिशे हिरण्यैः । बभ्रुः । शुक्रैः । पिपिशे । हिरण्यैः ।
 ईशानादस्य भुवनस्य भूरेर् ईशानात् । अस्य । भुवनस्य । भूरेः ।
 न वा उ योषद्द्रादसुर्यम् ॥ न । वै । ऊ इति । योषत् । द्रात् ।
 असुर्यम् ॥

९ sthirébhir āṅgaḥ pururūpa With his firm limbs, having
 ugró many forms, the mighty one, ruddy-
 babhruh śukrēbhiḥ pipīśe hīra- brown, has adorned himself with
 nyaḥ bright gold ornaments From the
 īśānād asyā bhūvanasya bhūrer ruler of this great world, from
 ná vā u yosad Rudrād asuryām. Rudra, let not his divine dominion
 depart.

sthirébhir āṅgaḥ : probably to be construed with pipīśe, by means of his firm limbs he has adorned himself with golden ornaments, that is, his limbs are adorned with golden ornaments ; Sāyana supplies yuktās furnished with firm limbs. pipīśe : pf. A. of piś īśānād : pr. pt. (agreeing with Rudrād) of īś rule over with gen. (202 A a) ; the pf. pt. is īśānā bhūres : agreeing with bhūvanasya ; cp. vii. 95, 2 : cētantī bhūvanasya bhūreh taking note of the wide world (where bhūres could not agree with any other word) ; Sāyana takes it with Rudrād. yosāt : s ao. of yu separate (p. 162, 2 ; 201 A 1). asuryām : an examination of the occurrences of this word indicates that as an adj. it should be pronounced asurīa, but as a substantive asuryā

१० अर्हन्विमर्षि सायकानि धन्वा- अर्हन् । विमर्षि । सायकानि । धन्व ।
 हन्तिष्कं यजतं विश्वरूपम् । अर्हन् । निष्कम् । यजतम् । विश्वरूपम् ।
 अर्हन्निदं दयसे विश्वमभ्वं अर्हन् । इदम् । दयसे । विश्वम् । अभ्वम् ।
 न वा ओजीयो रुद्र त्वदस्ति ॥ न । वै । ओजीयः । रुद्र । त्वत् । अस्ति ॥

- 10 arhan bibharsī sāyakāni dhānva *Worthy thou bearest arrows and*
 árhan niṣkām yajatām víśvárū- *bow, worthy thy adorable all-*
 pam; *coloured necklace; worthy thou*
 árhan idám dayase víśvam ábh- *weldest all this force. there is*
 vam. *nothing mightier than thou, O*
 ná vā ojiyo, Rudara, tvád asti. *Rudra.*

bibharsī: 2. s. pr. of bhr *bear*; this pr. stem is much less common than that according to the first class, bhára. árhan: 52. idám: *this*, viz. that thou possessest. dayase: 2. s. Ā. pr. of 2. dā *divide*. Sāyana interprets idám dayase ábhvam as *thou protectest this very extensive (ábhvam) world*. tvád: abl. after cpv. (p. 317, 3).

- ११ स्तुहि श्रुतं गर्तसदं युवानं स्तुहि । श्रुतम् । गर्तसदम् । युवानम् ।
 मृगं न भीममुपहतुमुग्रम् । मृगम् । न । भीमम् । उपहतुम् । उग्रम् ।
 मृळा जरित्रे रुद्र स्वानो मृळ । जरित्रे । रुद्र । स्वानः ।
 अन्यं ते अस्मिन् वपन्तु सेनाः ॥ अन्यम् । ते । अस्मिन् । नि । वपन्तु । सेनाः ॥

- 11 stuhí śrutām gartasādam yuvā- *Praise him, the famous, that sits*
 nam, *on the car-seat, the young, the*
 mṛgām ná bhīmām upahatnūm, *mighty, that slays like a dread*
 ugrām. *beast. O Rudra, being praised be*
 mṛlā jaritré Rudāra stāvāno: *gracious to the singer - let thy*
 anyām tē asmán ní vapantu *missiles lay low another than us.*
 sēnāḥ.

yuvānam: other gods also, such as Agni, Indra, the Maruts, are spoken of as young mṛgām ná bhīmām: cp. note on i. 154, 2 b; either a bull (vṛṣabhó ná bhīmáh vi 22, 1) or a lion (simhó ná bhīmáh, iv. 16, 14) may be meant. mṛlā: ipv. of mṛḍ; with dat., p. 311, f. stāvānas: here, as nearly always, in a ps. sense asmád: abl. with anyā, p. 317, 3. sēnās: that this word here means *missiles* is rendered probable by the parallel passage VS. 16, 52 · yās te sahasraṁ hetāyo 'nyām asmán ní vapantu tāḥ *may those thousand missiles of thine lay low another than us*.

१२ कुमारश्चित्पितरं वन्दमानं प्रति नानाम रुद्रोपयन्तम् । भूरैर्दातार सत्पतिं गृणीषे स्तुत्स्वं भेषजा रास्यस्ये ॥	कुमारः । चित् । पितरंम् । वन्दमानम् । प्रति । नानाम् । रुद्र । उपऽयन्तम् । भूरैः । दातारंम् । सत्पतिम् । गृणीषे । स्तुतः । त्वम् । भेषजा । रासि । अस्ये इति ॥
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12 kumārās cit pitāram vādamā- nam prāti nānāma Rud ^a ropayāntam. bhūrer dātāram sātpatimgrñise: stutās tuām bhesajā rāsi asmé.	A son bows towards his father who approving approaches him, O Rudra. I sing to the true lord, the giver of much praised thou givest remedies to us
--	--

The interpretation of a b is doubtful. It seems to mean: Rudra, as a father, approaches with approval the singer, as a son; Rudra, being addressed in the voc., is told this in an indirect manner. I cannot follow Sāyana (pratinato 'smi I have bowed down to) and several translators in treating nanāma as 1. s. pf, which in the RV. could only be nanama (p. 149, n. 1). nānāma: =pr.; the lengthening of the first syllable is not metrical, see 139, 9. The meaning of c d appears to correspond to that of a b: Rudra, being praised, shows his favour by bestowing his remedies; the singer therefore extols him as the giver of riches grñise: an irr. form of the 1. s. Ā. of gr sing. asmé: dat., p. 104, 200 A 1.

१३ या वो भेषजा मरुतः शुचीनि या शंतमा वृषणो या मयोभु । यानि मनुरवृणीता पिता नस ता शं च योश्च रुद्रस्य वरिम ॥	या । वः । भेषजा । मरुतः । शुचीनि । या । शम्ऽतमा । वृषणः । या । मयःऽभु । यानि । मनुः । अवृणीत । पिता । नः । ता । शम् । च । योः । च । रुद्रस्य । वरिम ॥
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13 yā vo bhesajā, Marutaḥ, śúcīni, yā śāmtamā, vṛṣaṇo, yā mayo- bhú, yāni Mānur āvṛṇītā, pitā nas: tā śām ca yós ca Rud ^a rāsya vaśmi.	Your remedies, O Maruts, that are pure, that are most wholesome, O mighty ones, that are beneficent, that Manu, our father, chose: these and the healing and blessing of Rudra I desire.
--	---

Marutas: the Maruts, as the sons of Rudra (cp. 1 a) are here incidentally invoked, and their remedies associated with Rudra's. **mayobhú:** the short form of the N. pl. n (p. 82, n 7, and p 83, d). **Mánus:** the ancestor of mankind, often spoken of as a father or 'our father', and the institutor of sacrifice. **ávrñitā:** 3. s. ipf. \bar{A} (with metrically lengthened final vowel) of 2 $\bar{v}r$ choose. **sám, yós:** these words are frequently used in combination, either as adverbs or substantives.

१४ परिं णो हेती रुद्रस्य वृज्याः परिं । नः । हेतिः । रुद्रस्य । वृज्याः ।
 परिं त्वेषस्य दुर्मतिर्मही गात । परिं । त्वेषस्य । दुःमतिः । मही । गात ।
 अवं स्थिरा मघवन्ननुष्व अवं । स्थिरा । मघवन्ननुष्वः । तनुष्व ।
 मीढ्वस्तोकाय तनयाय मृळ ॥ मीढ्वः । तोकाय । तनयाय । मृळ ॥

14 pári no hetí Rud^arásya vr̥jyāh, *May the dart of Rudra pass us*
 pári tveśásya durmatir mahí *by, may the great ill will of the*
 gāt. *terrible one go by us slacken thy*
 áva sthirā maghávadbhyas ta- *firm (weapons) for (our) liberal*
 nuṣva; *patrons, O bounteous one, be mercer-*
 mīdhvas, tokāya tánayāya mṛḷa. *ful to our children and descendants.*

vr̥jyās: 3. s. root ao. pre (p. 172 a) of $\bar{v}rj$ twist. **gāt:** root ao. inj. of $\bar{g}ā$ go. **maghávadbhyas:** the I. D. Ab. pl. of **maghávān** are formed from the supplementary stem **maghávānt** (91, 5). **áva tanuṣva sthirā:** relax the taut, with reference to the bow, the special weapon of Rudra, used with the dat. because equivalent to **mṛḷa** be merciful to (p. 311 f). **mīdhvas:** voc. of the old unduplicated pf. pt. **mīdhvāms**, cp. p. 66; 157 b (p. 182) **mṛḷa** = **mṛḷa**, p. 437, a 9.

१५ एवा बभ्रो वृषभ चेकितान् एव । बभ्रो इति । वृषभ । चेकितान् ।
 यथा देव न हृणीषे न हंसि । यथा । देव । न । हृणीषे । न । हंसि ।
 हवनश्रुता रुद्रह बोधि हवनश्रुत । नः । रुद्र । ह । बोधि ।
 बृहद्वदेम विदथे सुवीराः ॥ बृहत् । वदेम । विदथे । सुवीराः ॥

waters, who lives in their depths, who is surrounded by females, who is often invoked with them, who drives with swift steeds, and is said to have seized the brightness in the depth of the ocean.

ii. 35. Metre. Triṣṭubh.

१ उपेमस्रक्षि वाजयुर्वचसां उप । ईम् । अहृक्षि । वाजऽयुः । वचस्याम् ।
 चनो दधीत नाद्यो गिरा मे । चनः । दधीत । नाद्यः । गिरः । मे ।
 अपां नपादाशुहेमा कुवित्स अपाम् । नपात् । आशुहेमा । कुवित् । सः ।
 सुपेशसस्करति जोषिषद्भि ॥ सुपेशसः । कर्ति । जोषिषत् । हि ॥

1 ūpem asrkṣi vājayúr vacasyām : Desirous of gain I have sent
 cáno dadhīta nādió gíro me. forth this eloquence (to him). may
 Apām nāpād āśuhémā kuvít sá the son of streams gladly accept
 supéśasas karatī ? jóṣiṣad dhí. my songs. Will he, the Son of
 Waters, of swift impulse, perchance
 make (them) well-adorned? For
 he will enjoy (them)

asrkṣi : 1. s. Ā. s. ao. of srj, which with ūpa may take two acc., so that nādyām might be supplied. On im see 180 (p. 220). dadhīta : 3. s. pr. op. Ā. of dhā, which with cánas takes the acc. or loc nādyā, which occurs only here, is evidently synonymous with apām napāt in c. āśuhémā, though a Bv, is accented on the second member. see p. 455 ca. karatī : 3. s. sb. root ao. of kr : unaccented because kuvít necessarily accents the verb only if it is in the same Pāda. supéśasas well-adorned = well-rewarded ; cp. ii. 84, 6 dhíyam vājapeśasam a prayer adorned with gain ; on the accent see p. 455 ca, on the Sandhi (-s k-) see 43, 2 a. jóṣiṣat. 3. s. sb. is. ao. of juṣ. hí explains why he is likely to accept them ; it accents jóṣiṣat, which, however, as beginning a new sentence (p. 466, 19 a), would be accented without it.

• इमं स्वस्मै हृद आ सुतष्टं इमम् । सु । अस्मै । हृदः । आ । सुतष्टम् ।
 मन्त्रं वोचेम कुविदस्य वेदत । मन्त्रम् । वोचेम । कुवित् । अस्य । वेदत् ।
 अपां नपादसुर्यस्य महा अपाम् । नपात् । असुर्यस्य । महा ।
 विश्वान्यर्यो भुवना जजान ॥ विश्वानि । अर्यः । भुवना । जजान् ॥

2 imām sū asmai hṛdā ā sutaṣ- tām māntram vocema: kuvīd asya védat ? Apām nápād, asurīasya mahnā, viśvāni aryó bhūvanā jajāna.	<i>We would verily utter from our heart this well-fashioned hymn for him. Perchance he will take note of it The Son of Waters, the lord, by the greatness of divine dominion, has created all beings.</i>
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hṛdā ā: this expression occurs several times, e. g. iii. 39, 1: matir hṛdā ā vacyāmānā a prayer welling from the heart sutaṣtam well-fashioned, like a car, to which the seers frequently compare their hymns; on the accent see p. 456, 1 a; cp. p. 462, 13 b. asmai and asya: unaccented, p. 452, 8 B c; dat. of pīs. with vac: cp. 200, 1 c védat: 3 s. pr. sb. of vid know, with gen., cp. 202 A c. asuryāsyā: see p. 451, 6.

३ सम॒न्या यन्त्यु॒प यन्त्य॒न्याः समा॒नमूर्वे॑ न॒द्यः पृ॒णन्ति । तमू॒ शुचिं॑ शुच॒यो दी॒दिवांस॑म अ॒पां न॒पातं॑ परि॒ तस्यु॑रापः ॥	सम । अ॒न्याः । यन्ति॑ । उ॒प । य॒न्ति । अ॒न्याः । स॒मा॒नम् । उ॒र्वम् । न॒द्यः । पृ॒णन्ति॑ । तम् । ऊं इति॑ । शुचि॑म् । शुच॑यः । दी॒दि॒ वा॒स॒म् । अ॒पाम् । न॒पातम् । परि॑ । त॒स्युः । आ॒पः ॥
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३ sām anyā yānti, ūpa yanti anyāḥ: samānām ūrvām nadīaḥ pr- ṇanti. tām ū śucim śucayo dīdivām- sam Apām nápātam pari tásthur āpaḥ.	<i>While some flow together, others flow to (the sea) - the streams fill the common receptacle, from the pure, the shining Son of Waters, the pure waters stand around.</i>
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yānti: accented because of the antithesis expressed by anyāḥ--anyāḥ, the first vb. then being treated as subordinate (see p. 468 β). ūrvām: = occur. samānām: common, because all streams flow into it. nadyas: cp. asuryāsyā in 2 c. prṇanti: from pr fill.

ū : u is often lengthened in the second syllable of a Pada before a single consonant (see p. 220). *dīdivāmsam* : pf pt. of *dī shine*, with lengthened red vowel (139, 9) and shortened radical vowel; the sense is illustrated by 4 d. *pāri tasthur* : = *they tend him*.

४ तमस्मेरा युवतयो युवानं
मर्मृज्यमानाः परि यन्त्यापः ।
स शुक्रेभिः शिक्कभी रेवदस्मे
दीदायानिध्मो घृतनिर्णिगप्सु ॥

तम् । अस्मेराः । युवतयः । युवानम् ।
मर्मृज्यमानाः । परि । यन्ति । आपः ।
सः । शुक्रेभिः । शिक्कभिः । रेवत् । अस्मे
इति ।
दीदाय । अनिध्मः । घृतनिर्णिक् । अप्सु ॥

4 *tām āsmerā yuvatāyo yuvānam* *Him, the youth, the young*
marmṛjyāmānāḥ pāri yanti ā- *maidens, the waters, not smiling,*
pah : *making him bright surround he*
sā śukrēbhiḥ śikvabhī revād *with clear flames shines bountri-*
asmé *fully on us, without fuel in the*
dīdāyānidhmóghṛtānirṇigapsú. *waters, having a garment of ghee.*

āsmerās : it is somewhat uncertain what is the exact sense here implied ; but judging by iv 58, 8, where the drops of ghee are described as hastening 'to Agni like beauteous maidens, smiling, to meeting-places', it may mean that the waters attend seriously on this form of Agni, not as lovers. *yuvānam* : a term applied to Agni in several passages. *marmṛjyāmānās* : the vb *mṛj* is often used of making Agni bright, with ghee, &c. *śikvabhī* : the precise sense is somewhat doubtful, but it must mean 'flames' or the like. Note that though in this word the ending *bhi* is separated in the Pada text, it is not so in *śukrēbhi* because *śukre* is not a stem. *asmé* : dat. *Pragihya*, 26 c. *dīdāya* : 3. s. pf. of *dī shine*, with long red. vowel (139, 9) *an-idhmās* : accent, p. 455 c a ; cp. x. 30, 4 : *yó anidhmó dīdayad apsú antár who shone without fuel in the waters.* *ghṛtānirṇik* : an epithet otherwise applied only to Agni and (once) to the *sacrifice* (*yajñá*). note that the second member appears in the Pada text as *nirṇik*, in accordance with the analysis *nirṇ-nik* when the word occurs uncompounded.

५ असौ तिस्रो अव्यथाय नारीर्
देवाय देवीर्दिधिषन्त्यन्नम् ।
कृता इवोप हि प्रसर्से अप्सु
स पीयूषं धयति पूर्वसूनाम् ॥

असौ । तिस्रः । अव्यथाय । नारीः ।
देवाय । देवीः । दिधिषन्ति । अन्नम् ।
कृताः इव । उप । हि । प्रऽसर्से । अप्सु ।
सः । पीयूषम् । धयति । पूर्वऽसूनाम् ॥

5 asmāi tīsró avyathāya nārīr
devāya devīr didhiṣanti ānnam :
kṛtā ivópa hí prasarsré apsú ;
sá piyūṣam dhayati pūrvasū-
nām.

*On him, the immovable god, three
divine women desire to bestow food
for he has stretched forth as it were
to the breasts (?) in the waters. he
sucks the milk of them that first
bring forth*

tīsró devīḥ : the waters in the three worlds are probably meant ;
in iii. 56, 5 Agni is spoken of as having three mothers (trīmātā), and
three maidens of the waters (yosánās tīsró ápyāh) are there men-
tioned : they wish to feed him, while he desires to drink their milk.
didhiṣanti : ds. of l. dhā bestow : this is the usual form, while dhīsa
is rare. kṛtās : the meaning of this word, which occurs here only,
is quite uncertain. pra-sarsré : 3 s. pr. int. of sr dhayati :
3 s. pr. of 2 dhā suck pūrvasūnām : i. e. Apām napāt is their
first offspring ; cp. x. 121, 7 : ápo janáyantīr Agním the waters pro-
ducing Agni.

६ अश्वस्यात्र जनिमास्य च स्वर
द्रुहो रिषः संपृचः पाहि सूरीन् ।
आमासु पूर्षु परो अप्रमृष्य
नारातयो वि नशन्तानुतानि ॥

अश्वस्य । अत्र । जनिम । अस्य । च । स्वरः ।
द्रुहः । रिषः । सप्तऽपृचः । पाहि । सूरीन् ।
आमासु । पूर्षु । परः । अप्रऽमृष्यम् ।
न । अरातयः । वि । नशन् । न । अनृ-
तानि ॥

6 áśvasya átra jánimāsyá ca svār.
druhó riśáh sampṛcah páhi
sūrín.
āmāsu pūrṣú paró apramṛṣyám
nārātayo ví naśan nānṛtāni.

*The birth of this steed is here
and in heaven Do thou protect
the patrons from falling in with
malice and injury. Him that is
not to be forgotten, far away in
unbaked catudels, hostilities shall*

Though every word is clear in this stanza the meaning of the whole is somewhat uncertain. It seems to be this. Apām napāt is produced from both the terrestrial and the heavenly waters. He is invoked to protect sacrificers from injury. He himself dwells beyond the reach of foes. áśvasya: Agni is often spoken of as a steed átra · here, i.e. in the waters of earth. svār. this is the only passage in the RV. in which the word is not to be read as suar; it is here a loc without the ending 1 (see 82 c) pāh1: the change from the 3. to the 2. prs in the same stanza is common in the RV. with reference to deities. On this form depends the abl. inf sampṛcas as well as the two preceding ablatives. lit *protect the portions from malice and from injury, from falling in with them* (cp. p 337 a). āmāsu: in the unbaked, i.e. natural (cloud) citadels. pūrṣu loc. pl of pur, 82. parás: note the difference of accent between this adv. and the N. s. adj. páras yonder, other. naśat: inj. pr. of 3. naś reach.

७ स्व आ दमे सुदुघा यस्व धेनुः	स्वि । आ । दमे । सुदुघा । यस्व । धेनुः ।
स्वधां पीपाय सुभ्वन्नमन्ति ।	स्वधाम । पीपाय । सुभु । अन्नम् । अत्ति ।
सो अपां नपादूर्जयन्नप्स्वन्तर	सः । अपाम् । नपात् । ऊर्जयन् । अप्सु ।
वसुदेयाय विधत्ते वि भाति ॥	अन्तः ।
	वसुदेयाय । विधत्ते । वि । भाति ॥

7 svá á dāme sudúghā yásya	He, in whose own house is a cow
dhenuh,	yielding good milk, nourishes his
svadhām pīpāya, subhú ānnam	vital force, he eats the excellent
atti;	food; he, the Son of Waters, gather-
sò 'pām nāpād ūrjáyann apsu	ing strength within the waters,
antár,	shines forth for the granting of
vasudéyāya vidhaté ví bhāti.	wealth to the advantage of the
	worshipper.

svá á dāme: that is, within the waters; in i. 1, 8 své dāme refers to the sacrificial altar on which Agni grows, that is, flames up. The first three Pādas merely vary the sense of 5. The food that he

eats is the milk that he receives, and that strengthens him. *sva-dhām*. this word is not analysed in the Padapāṭha of the RV and AV (as if derived from a root *svadh*), but it is separated in that of the TS. as *sva-dhā*. *pīpāya*: 3. s. pf. of *pī* *swell*. with lengthened red. vowel (139, 9). *só apām* must be read as *sò 'pām* since a must here be metrically elided (21 a; p 465, 17, 3) On *apsv àntár* see p. 450, 2 b [where *apsvāntah* should be corrected to *apsvāntah*] *vidhaté*: dat. of advantage (p 314, B 1); on the accent see p 458, 11, 3 *vasudháyāya*: dat of purpose, *ibid*, B 2 *ví bhāti*: here *Apām napāt* is thought of as the terrestrial Agn. appearing on the sacrificial altar.

८ यो अप्स्वा शुचिना दैव्येन	यः । अप्सु । आ । शुचिना । दैव्येन ।
ऋतावाजस उर्विया विभाति ।	ऋतवा । अजसः । उर्विया । विभाति ।
वया इदन्या भुवनान्यस्य	वयाः । इत् । अन्या । भुवनानि । अस्य ।
प्र जायन्ते वीरुधश्च प्रजाभिः ॥	प्र । जायन्ते । वीरुधः । च । प्रजाभिः ।

8 yó apsú á śúcinā dāiviena	Who in the waters, with bright
rtāvājasra urviyā vibhāti :	divinity, holy, eternal, widely shines
vayā íd anyā bhúvanāni asya	forth as offshoots of him other
prá jāyante vírúdhāś ca prajā-	beings and plants propagate them
bhih.	selves with progeny.

śúcinā dāiviena : = *divine brightness*. *rtāvā*: note that in the Padapāṭha the original short a is restored (cp 1. 160, 1) *vayās* other beings are his offshoots because he produced them; cp 2 d *viśvāni bhúvanā jāyāna*. *prajābhis*: cp. II. 33, 1, *prá jāyemah prajābhih*.

९ अपां नपादा ह्यस्यादुपस्थं	अपास । नपात् । आ । हि । अस्यात् । उ
जिह्वानामूर्ध्वो विद्युतं वसानः ।	ऽस्थम् ।
तस्य ज्येष्ठं महिमानं वहन्तीर्	जिह्वानाम् । ऊर्ध्वः । विद्युतम् । वसानः
हिरण्यवर्णाः परि यन्ति यद्भीः ॥	तस्य । ज्येष्ठम् । महिमानम् । वहन्तीः ।
	हिरण्यवर्णाः । परि । यन्ति । यद्भीः ॥

- 9 Apām nāpād ā hí ásthād upásthām *The Son of Waters has occupied the lap of the prone (waters), (himself) upright, clothing himself in lightning Bearing his highest*
 jihmánām, ūrdhvó vidyútam *greatness, golden-hued, the swift*
 vásānah. *streams flow around (him).*
 táśya jyéṣṭham mahimānam *greatness, golden-hued, the swift*
 váhantīr, *streams flow around (him).*
 hīraṇyavarṇāḥ pári yanti yahvīh.

The lightning Agni is again described in this stanza. jihmánām ūrdhvāḥ: these words are in contrast; cp. i. 95, 5 of Agni: vardhate . . . āsu jihmánām ūrdhvāḥ . . . upāsthe he grows in them, upright in the lap of the prone táśya mahimānam his greatness = him the great one hīraṇyavarṇās: because he is clothed in lightning. pári yanti: cp. 3 a and 4 b. yahvīs: the meaning of the word yahvá, though it occurs often, is somewhat uncertain: it may be *great* (Naighantuka, Sāyaṇa), or *swift* (Roth), or *young* (Geldner).

- १० हिरण्यरूपः स हिरण्यसंदृग्
 अपां नपात्सेदु हिरण्यवर्णः ।
 हिरण्ययात्परि योनेर्निषदा
 हिरण्यदा ददत्वन्नमस्यै ॥
- हिरण्यरूपः । सः । हिरण्यसंदृक् ।
 अपाम् । नपात् । सः । इत् । ऊं इति ।
 हिरण्यवर्णः ।
 हिरण्ययात् । परि । योनेः । निःसदा ।
 हिरण्यदाः । ददति । अन्नम् । अस्यै ॥

- 10 hīraṇyarūpah, sá hīraṇyasam- *He is of golden form, of golden*
 drg; *aspect, this Son of Waters is of*
 Apām nāpāt séd u hīraṇyavar- *golden hue; to him (coming) from*
 nah; *a golden womb, after he has sat*
 hīraṇyáyāt pári yóner niśádyā, *down, the givers of gold gve food.*
 hīraṇyadā dadati ánnam asmaí.

In this stanza the terrestrial Agni is described He is spoken of as 'golden' because of the colour of his flames. séd: 48 a. pári is a prp. here governs the abl. (176, 1 a). The golden source of Agni

may be the sun, as Durga thinks; thus the solar deity Savitr is spoken of as distinctively golden (cp. i. 35), but *hiraṇyāya yōni* may = *hiraṇyagarbhā* (x. 121, 1) at the creation, when Agni was produced from the waters (x. 121, 7) Sāyana wishes to supply *rājate* after *niśādyā* = *having sat down shines*. This is quite unnecessary; it is more natural to take c and d as one sentence, *niśādyā* referring to *asmai*: *to him, after he has sat down, they give* (cp. 210). Note that the Pada text shortens the final vowel of *niśādyā* (cp. 164, 1). *hiraṇyadās*: that is, those who give gold as a sacrificial fee, the patrons of the sacrifice. In a hymn in praise of the *dakṣiṇā* the sacrificial fee (x. 107, 2) it is said *hiraṇyadā amṛtatvām bhajante* the givers of gold partake of immortality. *dadati*: 3. pl. pr. act. of *dā* give (p. 125, f. n. 4). *ānnam*: the oblation (cp. 11 d).

११ तदस्यानीकमुत चारु नामा-
पीच्य वर्धते नष्टुरपाम् ।
यमिन्धते युवतयः समित्या
हिरण्यवर्णं घृतमन्नमस्य ॥

तत् । अस्य । अनीकम् । उत । चारु । नाम ।
अपीच्यम् । वर्धते । नष्टुः । अपाम् ।
यम् । इन्धते । युवतयः । सम् । इत्या ।
हिरण्यवर्णम् । घृतम् । अन्नम् । अस्य ॥

11 tād asyānikam utā cāru nāma
apīciām vardhate nāptur apām.
yām indhāte yuvatāyaḥ sām
itthā
hiraṇyavarṇam : ghṛtām ānnam
asya.

That face of his and the dear
secret name of the Son of Waters
grow. Of him, whom, golden
coloured, the maidens kindle thus,
ghee is the food.

ānikam: the flaming aspect of Agni seen at the sacrifice. *apīc-yām*: secret; cp. *guhyam cāru nama* the dear secret name of Soma (ix 96, 16); *the secret name of the Son of Waters grows* means that the sacrificial Agni, under his secret name of Son of Waters, grows in the waters, cherished by them; another way of expressing what is said in 4 and 7. The cadence of b is irregular, the last syllable but one being short instead of long (cp. p. 410). *yuvatāyas*: the waters (cp. 4 a). *sām*: the prp. after the vb. (p. 468, 20). *ghṛtām ānnam asya*: cp. *ghṛtānirṇak* in 4 d and *subhiv ānnam attā* in 7 b.

The general meaning of the stanza is: Agni, who in the hidden form of Apām Napāt is nourished in the waters, is at the sacrifice fed with ghee.

१२ अस्मै बहूनामवमाय सख्ये अस्मै । बहूनाम् । अवमाय । सख्ये ।
यज्ञैर्विधेम नमसा हविर्भिः । यज्ञैः । विधेम । नमसा । हविःभिः ।
सं सानु मार्ज्मि दिधिषामि विल्लैर् सम् । सानु । मार्ज्मि । दिधिषामि । विल्लैः ।
दधाम्यन्नैः परि वन्द ऋग्भिः ॥ दधामि । अन्नैः । परि । वन्दे । ऋक्भिः ॥

12 *asmāi bahūnām avamāya sākhye* To him the nearest friend of
yajñāir vidhema nāmasā havīrbhiḥ : many we offer worship with sacri-
sām sānu mārjmi; didhiṣāmi fices, homage, oblations I rub
bilmair; bright (his) back; I support (him)
dādhāmi ānnaiḥ; pari vanda with shavings; I supply (him)
rgbhīḥ. with food; I extol (him) with
stanzas.

avamāya: lit. *the lowest*, that is, *the nearest*; *bahūnām* (accent, p. 458, 2 a): *of many* (gods). In iv 1, 5 Agni is invoked as *avamā* and *nēdistha* *nearest*, and in AB. i 1, 1 Agni is called the *lowest* (*avamā*) of the gods (while Viṣnu is the *highest paramā*), because he is always with men as the terrestrial fire. *sām mārjmi*: cp. *marmṛjyāmānās* in 4 b; on the accent cp i. 35, 9 c The prp. *sām* may be supplied with the other two following verbs *didhiṣāmi*: pr. ds of *dhā put*; accented as first word of a new sentence. *bilmair*: *with shavings*, to make the newly kindled fire flame up. *ānnaiḥ*: *with oblations*. *dādhāmi*: pr. of *dhā put*.

१३ स ईं वृषाजनयत्तासु गर्भे सः । ईम् । वृषा । अजनयत् । तासु । गर्भम् ।
स ईं शिशुर्धयति तं रिहन्ति । सः । ईम् । शिशुः । धयति । तम् । रिहन्ति ।
सो अपां नपादनमिस्लातवर्णो सः । अपाम् । नपात् । अनमिस्लातऽवर्णः ।
न्यस्येव तन्वा विवेष ॥ अन्यस्येव । इह । तन्वा । विवेष ॥

- 13 sá im vṛśājanayat tásu gár- *He, the bull, generated in them*
 bham; *that germ; he, as a child, sucks*
 sá im śísur dhayatī; tám rih- *them, they kiss him, he, the Son*
 anti; *of Waters, of unfaded colour,*
 sò 'pām nápād ánabhimlāta- *works here with the body of*
 varṇo *another.*
 anyásyevahá tanúā viveṣa.

In a and b Apām napāt reproduces himself in the waters; in c and d he appears as the sacrificial fire on earth. im anticipates gárbbham; *him, that is, a son.* tásu: in the waters, as his wives. im in b = *them*, the waters, who here are both the wives and mothers of Apām napāt. dhayatī: cp. 5 d. rihanti: lit. *lick*, as a cow the calf. só apām: here the a, though written must be dropped after o, as in 7 c. ánabhimlāta-varṇas: he is as bright here as in the waters; cp. hiraṇyavarṇas in 10 b; on the Sandhi, cp. note on i. 1, 9 b. anyásya iva: of one who seems to be another, but is essentially the same. ihá: on earth, in the form of the sacrificial Agni.

- १४ अस्मिन्पदे परमे तस्मिन्वांसम् *अस्मिन् । पदे । परमे । तस्मिन्वांसम् ।*
 अध्वस्मभिर्विश्वहा दीद्विवांसम् । *अध्वस्मभिः । विश्वहा । दीद्विवांसम् ।*
 आपो नम्रे घृतमन्न वहन्तीः *आपः । नम्रे । घृतम् । अन्नम् । वहन्तीः ।*
 स्वयमत्कैः परि दीयन्ति यद्हीः ॥ *स्वयम् । अत्कैः । परि । दीयन्ति । यद्हीः ॥*

- 14 asmín padé paramé tasthivām- *Him stationed in this highest*
 sam, *place, shining for ever with un-*
 adhvasmábhīr viśvāhā dīdivām- *dimmed (rays), the Waters, bringing*
 sam, *ghee as food to (their) son, swift,*
 āpo, náptre ghr̥tām ānnaṃ vāh- *themselves fly around with their*
 antiḥ, *robes.*
 svayám átkaiḥ pári diyanti
 yahvīh.

padé paramé: in the abode of the aerial waters. adhvasmábhīḥ: a substantive has to be supplied: flames or rays, cp. 4 c, śukrēbhīḥ

śikvabhir dīdāya. náptre: apām is omitted because āpas immediately precedes. átkais: the meaning of this word is not quite certain, but it most probably means *garment*; the commentators give several senses. The expression perhaps implies that the waters cover him up for protection or concealment. pári diyanti (dī fly); cp pári yanti in 4 b and 9 d, and pári tasthur in 3 d.

१५ अयांसमग्ने सुवृत्तिं जनाया-
यांसमु मघवद्भ्यः सुवृत्तिम् ।
विश्वं तद्भद्रं यदवन्ति देवा
बृहद्वदेम विदथे सुवीराः ॥

अयांसम् । अग्ने । सुऽवृत्तिम् । जनाय ।
अयांसम् । जुं इति । मघदत्ऽभ्यः । सु
ऽवृत्तिम् ।
विश्वम् । तत् । भद्रम् । यत् । अवन्ति ।
देवाः ।
बृहत् । वदेम । विदथे । सुऽवीराः ॥

15 ayāmsam, Agne, suks̥tīm jā-
nāya;
āyāmsam u maghāvadbhyaḥ su-
vr̥ktim:
viśvaṃ tād bhadraṃ yád āvanti
devāh.
br̥hád vadema vidáthe suvīrāh.

*I have bestowed, O Agni, safe
dwelling on the people, I have also
bestowed a song of praise on the
patrons. auspicious is all that the
gods favour. We would, with
strong sons, speak aloud at thyne
worship.*

āyāmsam: 1. s s ao. of yam. Agne: the sacrificial Agni is here addressed. jānāya: on (our) people, by means of this hymn. suvr̥ktim: a hymn that will produce the fulfilment of their wishes. bhadraṃ: if a hymn finds favour with the gods, it will produce blessings vadema: the poet desires this also as a reward for his hymn. The final hemistich also occurs at the end of ii 23, and the last Pāda is the refrain of twenty-three of the forty-three hymns of the second Maṇḍala.

MITRĀ

The association of Mitra with Varuna is so intimate that he is addressed alone in one hymn only (in 59) Owing to the scantiness of the information supplied in that hymn his separate character appears somewhat indefinite.

Uttering his voice, he marshals men and watches the tillers with unwinking eye. He is the great Āditya who marshals, yātayati, the people, and the epithet yātayaj-jana *arraying men together* appears to be peculiarly his. Savitr (1. 35) is identified with Mitra because of his laws, and Visnu (1. 154) takes his three steps by the laws of Mitra: statements indicating that Mitra regulates the course of the sun. Agni, who goes at the head of the dawns (that is to say, is kindled before dawn), produces Mitra, and when kindled is Mitra. In the Atharvaveda, Mitra at sunrise is contrasted with Varuna in the evening, and in the Brāhmanas Mitra is connected with day, Varuna with night.

The conclusion from the Vedic evidence that Mitra was a solar deity, is corroborated by the Avesta and by Persian religion in general, where Mithra is undoubtedly a sun-god or a god of light specially connected with the sun.

The etymology of the name is uncertain, but it must originally have meant 'ally' or 'friend', for the word often means 'friend' in the RV., and the Avestic Mithra is the guardian of faithfulness. As the kindly nature of the god is often referred to in the Veda, the term must in the beginning have been applied to the sun-god in his aspect of a benevolent power of nature.

iii. 59. Metre: Tristubh, 1-5; Gāyatrī, 6-9.

१ मि॒त्रो ज॒नान्या॑तयति ब्रुवा॒णो	मि॒त्रः । ज॒नान् । या॒तय॑ति । ब्रुवा॒णः ।
मि॒त्रो दा॑धार पृथि॒वीमु॑त द्याम् ।	मि॒त्रः । दा॒धार । पृथि॒वीम् । उ॒त । द्याम् ।
मि॒त्रः कृ॒ष्टीर॑निमिषा॒भि च॑ष्टे	मि॒त्रः । कृ॒ष्टीः । अ॒निमि॑षा । अ॒भि । च॑ष्टे ।
मि॒त्राय॑ ह॒व्यं घृ॑तवज्जु॒होत ॥	मि॒त्राय॑ । ह॒व्यम् । घृ॑तव॒ज् । जु॒होत ॥

1 Mitró jánān yātayati bruvāṇó;	<i>Mitra speaking stirs men, Mitra</i>
Mitró dādhāra prthivīm utā	<i>supports earth and heaven, Mitra</i>
dyām;	<i>regards the people with unwinking</i>
Mitrāh krstīr ānimīṣābhī caṣṭe:	<i>eye: to Mitra offer the oblation</i>
Mitrāya havyām ghṛtāvaj ju-	<i>with ghee</i>
hota.	

yātayati: *stirs* to activity. bruvāṇás: by calling, that is, arousing them, cp. what is said of Savitr: 'who makes all beings hear him by his call' (v. 82, 9) and 'he stretches out his arms that

all may hear him' (ii. 38, 2). Sāyana interprets the word as *being praised or making a noise*. Some scholars take the pt. with Mitrás in the sense of *he who calls himself Mitra*, but this in my opinion is in itself highly improbable, while this construction cannot be shown to exist in the RV., and even later seems only to occur when the name immediately precedes, i. e. Mitró bruvānāh. This Pada occurs slightly modified in vii. 36, 2 as jānam ca Mitró yatati bruvānāh. dādhāra: pf. = pr.; p 342 a (cp 139, 9); note that the red syllable of this pf is never shortened in the Pada text (cp. i. 154, 4). dyām: acc of dyó (102, 3). ánimishā: inst. of a-nimish; it is characteristic of Mitra and Varuna to regard men with unwinking eye caṣṭe: 3. s. of caks; on the Sandhi see 66 B 2 a juhota: 2 pl. ipv. irr. strong form occurring beside the regular juhutá (p. 144, B 3 a).

२ प्र स मित्रं मर्तो अस्तु प्रयस्वान् प्र । सः । मित्रं । मर्तः । अस्तु । प्रयस्वान् ।
यस्तं आदित्यं शिञ्चति व्रतेन । यः । ते । आदित्यं । शिञ्चति । व्रतेन ।
न हन्यते न जीयते त्वीतो न । हन्यते । न । जीयते । त्वाऽऽजतः ।
नैनमंहो अश्रोत्यन्तितो न दूरात् ॥ न । एनम् । अंहः । अश्रोति । अन्तितः ।
न । दूरात् ॥

2 prā sá, Mitra, mártō astu prā-
yasvān,
yás ta, Āditya, śikṣati vraténa.
ná hanyate, ná jīyate tuóto:
nānam āmho 'śnoty ántito ná
dūrát.
Let that mortal offering obla-
tions, O Mitra, be pre-eminent who
pays obeisance to thee, O Āditya,
according to (thy) ordinance. He
who is aided by thee is not slain
nor vanquished · trouble reaches
him neither from near nor from far.

tvótas · tva must often be read as tua; tuótas is therefore more natural than the prosodical shortening (p. 437 a 4) of tvā-útas. The fourth Pada has one syllable too many as written in the Samhitā text. By dropping the a after o the correct number of syllables is obtained, but the break (— —) remains quite irregular (p. 440, 4 B).

३ अनमीवास इळ्या मर्दन्तो
मितञ्चवो वरिमन्ना पृथिव्याः ।
आदित्यस्य व्रतमुपक्षियन्तो
वयं मित्रस्य सुमतौ स्याम ॥

अनमीवासः । इळ्या । मर्दन्तः ।
मितऽञ्चवः । वरिमन् । आ । पृथिव्याः ।
आदित्यस्य । व्रतम् । उपऽक्षियन्तः ।
वयम् । मित्रस्य । सुऽमतौ । स्याम ॥

3 anamīvāsa īlayā mādanto,
mitājñavo vārimann ā prthi-
vyāh,
Ādityāsyā vratām upakṣiyānto,
vayām Mitrāsya sumatāu siāma.

Free from disease, delighting in
the sacred food, firm-kneed on the
expanse of earth, abiding by the
ordinance of the Āditya, may we
remain in the good will of Mitra.

vāriman : loc. (90, 2) with ā ; note that vāriman is n., varimān,
m (p. 453, 9 e). Ādityāsyā : that is, of Mitra.

४ अयं मित्रो नमस्यः सुशेवो
राजा सुचचो अजनिष्ट वेधाः ।
तस्य वयं सुमतौ यज्ञियस्या-
पि भद्रे सौमनसे स्याम ॥

अयम् । मित्रः । नमस्यः । सुऽशेवः ।
राजा । सुऽचचः । अजनिष्ट । वेधाः ।
तस्य । वयम् । सुऽमतौ । यज्ञियस्य ।
अपि । भद्रे । सौमनसे । स्याम ॥

4 ayām Mitró namasīah suśévo,
rājā suksatró ajanīṣṭa vedhāh :
tāsya vayām sumatāu yajñī-
yasya,
āpi bhadre saumanasé siāma.

This Mitra, adorable, most pro-
pitious, a king wielding fair sway,
has been born as a disposer : may
we remain in the goodwill of him
the holy, in his auspicious good
graces.

ajanīṣṭa : 3. s. Ā iṣ ao. of jan. vedhās : that is, as a wise moral
ruler, on the dec. see 83, 2 a. āpi : to be taken as a verbal prp.
with as be.

५ महौ आदित्यो नमसोपसदो
यातयज्जनो गृणते सुशेवः ।
तस्मा एतत्पन्थतमाय जुष्टम्
अग्नौ मित्राय हविरा जुहोत ॥

महान् । आदित्यः । नमसा । उपऽसदः ।
यातयत्ऽजनः । गृणते । सुऽशेवः ।
तस्मै । एतत् । पन्थऽतमाय । जुष्टम् ।
अग्नौ । मित्राय । हविः । आ । जुहोतः ॥

here is equivalent to a pr ; p. 342 a. In c babhūva must be supplied with the repeated prp.; cp. note on 11 33 2. The cadence of c is irregular: — — — instead of — — —; cp. p. 438, 3 a.

मित्राय पञ्च येमिरे

मित्राय । पञ्च । येमिरे ।

जना अभिष्टिश्वसे ।

जनाः । अभिष्टिश्वसे ।

स देवान्विश्वान्विभर्ति ॥

सः । देवान् । विश्वान् । विभर्ति ॥

Mitrāya páñca yemire

To Mitra, strong to help, the five

jānā abhiṣṭiśvase :

peoples submit he supports all the

sá devān víśvān bibharti.

gods.

pāñca jānāh: the five peoples, here = all mankind. yemire: 3 pl pf A. of yam (see p. 150, f. n. 1). bibharti: 3. s. pr P. of bhr. víśvān: this is the regular word for all in the RV. its place begins to be taken by sārva in late hymns. The general meaning of the stanza is that gods and men are dependent on Mitra. The cadence of c is trochaic instead of iambic (see p. 439 a).

मित्रो देवेष्वायुषु

मित्रः । देवेषु । आयुषु ।

जनाय वृक्तवर्हिषे ।

जनाय । वृक्तवर्हिषे ।

इष इष्टव्रता अकः ॥

इषः । इष्टव्रताः । अकरित्यकः ॥

Mitró, devéṣu āyúṣu,

Mitra, among gods and mortals,

jānāya vrktábarhise

has provided food, according to the

iṣa iṣṭávratā akah.

ordinances he desires, for the man

whose sacrificial grass is spread.

iṣṭá-vratās: a Bv. agreeing with iṣas, food regulated by the ordinances which Mitra desires, i e. to be eaten according to fixed rules

BRHASPATI

This god is addressed in eleven entire hymns, and in two others conjointly with Indra. He is also, but less frequently, called Bráhmanas páti, 'Lord of prayer', the doublets alternating in the same hymn. His physical features are few: he is sharp-horned and blue-backed; golden-coloured

and ruddy. He is armed with bow and arrows, and wields a golden hatchet or an iron axe. He has a car, drawn by ruddy steeds, which slays the goblins, bursts open the cow-stalls, and wins the light. Called the father of the gods, he is also said to have blown forth their births like a blacksmith. Like Agni, he is both a domestic and a brahmán priest. He is the generator of all prayers, and without him sacrifice does not succeed. His song goes to heaven, and he is associated with singers. In several passages he is identified with Agni, from whom, however, he is much oftener distinguished. He is often invoked with Indra, some of whose epithets, such as *maghavan bountiful* and *vajrín wielder of the bolt* he shares. He has thus been drawn into the India myth of the release of the cows. Accompanied by his singing host he rends Vala with a roar, and drives out the cows. In so doing he dispels the darkness and finds the light. As regards his relation to his worshippers, he is said to help and protect the pious man, to prolong life, and to remove disease.

Br̥haspati is a purely Indian deity. The double accent and the parallel name Brahmanas páti indicate that the first member is the genitive of a noun br̥h, from the same root as bráhma, and that the name thus means 'Lord of prayer'.

He seems originally to have represented an aspect of Agni, as a divine priest, presiding over devotion, an aspect which had already attained an independent character by the beginning of the R̥gvedic period. As the divine brahman priest he seems to have been the prototype of Brahmā, the chief of the later Hindu triad.

iv. 50. Indra is invoked with Br̥haspati in 10 and 11.

Metre: Triṣṭubh; 10 Jagatī

१ यस्तस्तम्भं सहसा वि ज्मो अन्तान् यः । तस्तम्भं । सहसा । वि । ज्मः । अन्तान् ।
 बृहस्पतिस्त्रिषधस्थो रवेण । बृहस्पतिः । त्रिऽसधस्थः । रवेण ।
 तं प्रत्नास ऋषयो दीध्यानाः तम् । प्रत्नासः । ऋषयः । दीध्यानाः ।
 पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥ पुरः । विप्राः । दधिरे । मन्द्रऽजिह्वम् ॥

1 yás tastámbha sáhasā ví jmo
 ántān

Br̥haspátis triṣadhassthó rávena,
 tám prasnāsa ṛṣayo dídhīānāḥ
 puró viprā dadhire mandráji-
 hvam.

Br̥haspati who occupying three
 seats with roar has propped asunder
 with might the ends of the earth,
 him, the charming-tongued, the
 ancient seers, the wise, pondering,
 placed at their head.

tastámbha: the prp. here follows the vb. and is separated it by an intervening word: p 468, 20. *jmás*: gen. of *jmá* 2). Pronounce *jmó antán* (p 437 a 4) Cosmic actions like expressed in a are ascribed to various deities *Bṛhaspátis*: that this cd. is not analysed in the Pada text, while its doublet *manas páti* is treated as two separate words. *triṣadhastás*: s to the three sacrificial fires and is a term predominantly ed to Agni, cp. v 11, 2 *puróhitam Agním náras triṣa-thé sám idhire men have kindled Agni as their domestic priest in rple seat*; on the accent see p. 455, 10 c a. *ráveṇa*: referring to oud sound of the spells uttered; the word is especially used in exion with the release of the cows from Vala; cp 4 c and 5 b. *adadhire*: appointed their Purohita, a term frequently applied gni, who is also continually said to have been chosen priest en.

यः सुप्रकेतं मदन्तो
ति अभि ये नस्तस्रे ।

सुप्रमदब्धमूर्वं
ति रक्षतादस्य योनिम् ॥

धुनऽइतयः । सुऽप्रकेतम् । मदन्तः ।

बृहस्पते । अभि । ये । नः । तस्रे ।

पृषन्तम् । सुप्रम् । अदब्धम् । ऊर्वम् ।

बृहस्पते । रक्षतात् । अस्य । योनिम् ॥

*nétayaḥ supraketaṁ mād-
anto
aspate, abhí yé nas tatasré
ntam sṛprám ádabdhām
ūrvām;
aspate, rákṣatād asya yó-
nim.*

*Who with resounding gait, re-
joicing, O Brhaspati, for us have
attacked the conspicuous, variegated,
extensive, uninjured herd O Brhas-
pati, protect its dwelling.*

is is a very obscure stanza, the allusions in which can only be ectured. The subject of a-c is not improbably the ancient ts, mentioned in 1 c, who with the aid of Brhaspati recaptured cows confined in the stronghold of Vala *mádantas*: being larated with Soma. *tatasré*: 3 pl. pf. *Ā.* of *tams shake* *prśan-* : perhaps in allusion to the dappled cows contained in n. *aketám*: *easy to recognize*, i.e. by their lowing, cp i. 62, 3

Brhaspati found the cows ; the heroes roared (vāvaśanta) with the ruddy line The fourth Pāda is a prayer to Brhaspati to protect the recovered kine. Pāda c is a Dvīpādā hemistich : see p. 443 a. rāk-satāt : 2. s. ipv. of raks : on the accent see p. 467 A c.

३ बृहस्पति॒ या पर॒मा परा॒वद् बृहस्पति॒ । या । पर॒मा । परा॒वत् ।
 अ॒त आ॒ त अ॒तसृ॒शो नि॒ षेदुः । अ॒तः । आ॒ । ते । अ॒तसृ॒शः । नि॒ । से॒दुः ।
 तुभ्यं॑ खा॒ता अ॒वता॑ अ॒द्रिदुग्धा॑ तुभ्यं॑ । खा॒ताः । अ॒वताः । अ॒द्रिदुग्धाः ।
 मध्वः॑ श्रोत॒न्यभि॒तो वि॒रप्श॑म् ॥ मध्वः॑ । श्रो॒तन्ति॒ । अ॒भि॒तः । वि॒रप्श॑म् ॥

३ Br̥haspate, yā paramā parāvād, O Brhaspati, that which is the
 āta ā ta rtaspr̥śo ní ṣeduh. farthest distance, from thence (com-
 túbhyam khātā avatā ádrīdug- ing) those that cherish the rite
 dhā have seated themselves for thee.
 mādhyah ścotanti abhīto virap- For thee springs that have been
 śām. dug, pressed out with stones, drip
 superabundance of mead on all
 sides

āta ā ní ṣedur : cp ii. 35, 10 c. rtaspr̥śas : perhaps the gods ; or the ancient seers mentioned in 1 c and perhaps in 2 : they have come from the farthest distance and have seated themselves at the Soma libation offered to thee. khātās... ádrīdugdhās : two figures alluding to the streams of Soma, which flows in channels and is pounded with stones. mādhyas : on this form of the gen. see p. 81, f. n. 12.

४ बृहस्पतिः॑ प्रथ॒मं जाय॑मानो बृहस्पतिः॑ । प्रथ॒मम् । जाय॑मानः ।
 महो॑ ज्योतिषः पर॒मे व्यो॑मन् । महः॑ । ज्योतिषः॑ । पर॒मे । व्यो॑मन् ।
 स॒प्तस्य॑ सुविजा॒तो रवे॑ण स॒प्तस्य॑ । सुवि॒जा॒तः । रवे॑ण ।
 वि स॒प्तरे॑रि॒मरध॑मत्तमांसि ॥ वि । स॒प्तरे॑रि॒मः । अ॒ध॒मत् । तमा॑ंसि ॥

४ Br̥haspātīḥ prathamam jāya- Brhaspati when first being born
 māno from the great light in the highest

mahó jyótisah, paramé vioman, *heaven, seven-mouthed, high-born,*
 saptaāsyas tuviātó ráveṇa *with his roar, seven-rayed, blew*
 ví saptáraśmīr adhamat tám- *asunder the darkness.*

āmsī.

mahás : abl. of máh, agreeing with jyótisās (cp 201 A 1). The Sun is probably meant ; cp. 11 35, 10 c. saptāsyas in iv. 51, 4 is an epithet of Āngira (in iv 40, 1 Brhaspati is Āngirasá) ; it is parallel to saptáraśmī, an epithet applied also once to Agni and once to Indra ráveṇa : cp 1 b and 5 b. ví adhamat : ipf. of dham. Agni and Sūrya are also said to dispel the darkness.

५ स सुष्टुभा स ऋक्ता गणेन	सः । सुऽस्तुभा । सः । ऋक्ता । गणेन ।
वलं रुरोज फलिगं रवेण ।	वलम् । रुरोज । फलिऽगम् । रवेण ।
बृहस्पतिरुत्थिरा हव्यसूदः	बृहस्पतिः । उत्थिराः । हव्यऽसूदः ।
कनिक्रदद्वावशतीरुदाजत् ॥	कनिक्रदत् । वावशतीः । उत् । आजत् ॥

5 sá suṣṭúbhā, sá řkvatā gaṇéna	<i>He with the well-praising, jubilant</i>
valám ruroja phaligám ráveṇa :	<i>throng burst open with roar the</i>
Br̥haspátir usríyā havyasūdah	<i>enclosing cave · Br̥haspati bellowing</i>
kánikradad vāvaśatīr úd ājat.	<i>drove out the lowing ruddy kine</i>
	<i>that sweeten the oblation</i>

gaṇéna : the Āngirases, who in 1. 62, 3 are associated with Indra and Brhaspati in the finding of the cows : Br̥haspátir bhínád ádriṃ, vidád gāḥ : sām usríyābhir vāvaśanta nárah *Br̥haspati cleft the mountain, he found the cows, the heroes (= the Angirases) roared with the ruddy kine.* phaligám : the exact meaning of this word does not clearly appear from its four occurrences ; but it must have a sense closely allied to *receptacle*. e. g. viii. 32, 25, yá udnáh phaligám bhínán, nyák síndhūmr avāsrja *who (Indra) cleft the receptacle of water (and) discharged the streams downwards*, in three passages it is spoken of as being rent or pierced, and twice is associated with Vala ; and in the Naighantuka it is given as a synonym of *megha cloud*. ráveṇa : with reference both to Br̥haspati and the kine (cp. 5 d). havya-sūdas : that is, with milk. kánikradat : intv pr pt of krand, cp. 173, 3, 174 b. vāvaśatī : intv pr. pt. of vāś (cp. 174)

६ ए॒वा पि॒त्रे वि॒श्वदे॑वाय॒ वृष्णे॑
 य॒ज्ञैर्वि॑धेम॒ नम॑सा ह॒विर्भिः॑ ।
 बृह॑स्यते सु॒प्रजा वी॒रव॑न्तो
 व॒यं स्वा॑म॒ पत॑यो र॒घीणा॑म् ॥
 ए॒व । पि॒त्रे । वि॒श्वदे॑वाय । वृष्णे॑ ।
 य॒ज्ञैः । वि॒धेम॒ । नम॑सा । ह॒विःभिः॑ ।
 बृह॑स्यते । सु॒प्रजाः । वी॒रव॑न्तः ।
 व॒यम् । स्वा॑म॒ । पत॑यः । र॒घीणा॑म् ॥

6 evā pitré viśvādevāya vṛṣṇe
 yajñāir vidhema, nāmasā, havir-
 bhīḥ.
 Bṛhaspate, suprajā vīrāvanto
 vayām siāma pātayo rayiṇām.
 Then to the father that belongs
 to all the gods, the bull, we would
 offer worship with sacrifices, obersance, and oblations. O Brhaspati,
 with good offspring and heroes we
 would be lords of wealth.

evā: with final vowel metrically lengthened. The sense of the pcl. here is: *such being the case* (cp 180). pitré: Bṛhaspati. The term is applied to Agni, Indra, and other gods. vīrāvantas: that is, possessing warrior sons, cp 1. 1, 3 c. vayām: this line occurs several times as the final Pāda of a hymn; cp. viii. 48, 13.

७ स इ॒द्राजा॒ प्रति॑ज॒न्यानि॒ विश्वा॑
 शु॒ष्मेण॑ त॒स्याव॑भि वी॒र्ये॑ण ।
 बृह॑स्यति॒ यः सु॑भृतं बि॒भर्ति॑
 वल्गु॑यति॒ वन्द॑ते पू॒र्वभा॑जम् ॥
 सः । इ॒त् । राजा॑ । प्रति॑ज॒न्यानि॒ । विश्वा॑ ।
 शु॒ष्मेण॑ । त॒स्यौ । अ॒भि । वी॒र्ये॑ण ।
 बृह॑स्यतिम् । यः । सु॑भृतम् । बि॒भर्ति॑ ।
 वल्गु॑यति । वन्द॑ते । पू॒र्वभा॑जम् ॥

7 sā id rājā prātijanyāni viśvā
 śūsmeṇa tasthāv abhī vīriṇa,
 Bṛhaspātim yāh sūbhṛtam bi-
 bhārti,
 valgūyāti, vāndate pūrvabhā-
 jam.
 That king with his impulse and
 his heroism overcomes all hostile
 forces, who keeps Brhaspati well-
 nourished, honours him, and praises
 him as receiving the first (portion
 of the offering).

abhī: the prp., as often, here follows the vb. sūbhṛtam bibhārti: lit. *cherishes him as well-cherished* (predicative). All three verbs depend on yās, though the last two, as beginning a Pāda and a sentence, would even otherwise be accented valgūyāti: note that this denominative is treated as a cd. in the Pāda text (cp. 175 A 1). vabhājam: predicative.

स इत्थेति सुधित ओकसि स्वे सः । इत् । इति । सुधितः । ओकसि । स्वे ।
 तस्मा इळा पिन्वते विश्वदानीम् । तस्मै । इळा । पिन्वते । विश्वऽदानीम् ।
 तस्मै विशः स्वयमेवा नमन्ते तस्मै । विशः । स्वयम् । एव । नमन्ते ।
 यस्मिन्ब्रह्मा राजनि पूर्व एति ॥ यस्मिन् । ब्रह्मा । राजनि । पूर्वः । एति ॥

sá it kṣeti sudhita ókasī své, *That king dwells well-established*
 tásmā ilā pinvate víśvadānīm; *in his own abode, to him the conse-*
 tásmā víśah svayám evā nam- *crated food always yields abun-*
 ante, *dance; to him his subjects bow down*
 yásmīn brahmā rājani pūrva éti. *of their own accord, with whom the*
priest has precedence

kṣeti · from 1. kṣi possess or dwell. sú-dhita · this form of the pp. of dhā is still preserved as the last member of cds. (otherwise hitá), the word is explained as su-hita in the AB ókasī své: cp své dāme in 1. 1, 8 c. ilā: explained as food (annam) in AB. viii. 26, 7, and as earth (bhūmī) by Sāyana yásmīn rājani: the loc. here = *in the presence of whom, in whose case*; the antecedent is here put in the relative clause, while in 7 a it accompanies the corr. (sá id rājā). pūrva éti: with reference to this line the AB. viii. 26, 9 remarks, purohitam evaitad āha *thus one calls him a Purohita*; cp. also AB. viii. 1. 5: brahma khalu vai kṣatrāt pūrvam *the Brāhmaṇa certainly precedes the Kṣatriya*.

अप्रतीतो जयति सं धनानि अप्रतिऽइतः । जयति । सम् । धनानि ।
 प्रतिजन्यानुत या सजन्या । प्रतिऽजन्यानि । उत । या । सऽजन्या ।
 अवस्यवे यो वरिवः कृणोति अवस्यवे । यः । वरिवः । कृणोति ।
 ब्रह्मणे राजा तमवन्ति देवाः ॥ ब्रह्मणे । राजा । तम् । अवन्ति । देवाः ॥

ápratīto jayati sám dhánāni *Unresisted he wins wealth both*
 prátijanyāni utá yá sājanyā. *belonging to his adversaries and*
 avasyáve yó várivah kṛṇóti *to his own people The king who*
 brahmāṇe rājā, tám avanti de- *for the priest desiring (his) help*
 vāh. *procures prosperity, him the gods*
help.

After the statement in 7 that the king who honours Bṛhaspati prospers, it is added in 8 and 9 that the king who honours the Brahman, the counterpart among men of Bṛhaspati, also prospers

jayatī sām: prp. after the vb. (p 285 f). dhānāni he wins wealth both abroad and at home avasyāve—avantī: both words from the same root av: the gods help the king who helps the Brahman.

- 10 इन्द्रश्च सोमं पिवतं बृहस्पतिं । इन्द्रः । च । सोमम् । पिबतम् । बृहस्पतिं ।
 ऽस्मिन्यज्ञे मन्दसाना वृषण्वसू । अस्मिन् यज्ञे । मन्दसाना । वृषण्वसू इति
 आ वां विशन्तिवन्दवः स्वामुवो वृषण्वसू ।
 ऽस्ते रयिं सर्ववीरं नि यच्छतम् ॥ आ । वाम् । विशन्तु । इन्दवः । सुऽआमुवः ।
 अस्ते इति । रयिम् । सर्वेऽवीरम् । नि ।
 यच्छतम् ॥

- 10 Índraś ca sómam pibatam, O Indra and Brhaspati, drink
 Bṛhaspate, the Soma, rejoicing at this sacrifice,
 asmin yajñé mandasāná, vṛṣaṇ- O ye of mighty wealth, let the
 vasū: invigorating drops enter you two;
 ā vām viśantu índavaḥ suā- bestow on us riches accompanied
 bhūvo; altogether with sons.
 asmé rayim sárvavīram ní yach-
 atam.

Índraś ca: nom. for voc (196 ca; cp ca, p. 228, 1 and 1 a).
 pibatam · 2. du. ipv. of pā drink. mandasāná: ao pt of mand =
 mad. vṛṣaṇ-vasū: here vṛsan = mighty, great; Sāyaṇa explains
 the word as if it were a governing cd (189 A), the normal form of
 which would, however, be varsan-vasu (189 A 2; cp. p. 455 b).
 Note that in the Pada text the cd. is first marked as Praghya with
 itī and then analysed, also that in the analysis the first member
 here appears not in its pause form viśan (65) but in its Sandhi form
 with ṇ as not final. rayim sárvavīram: that is, wealth with
 offspring consisting of sons only: a frequent prayer (cp. i. 1, 3 c).
 achatam: 2. ipv. pr. of vām Here we have the

a Jagati stanza in a Tristubh hymn (cp. p. 445, f. n. 7). In this and the following stanza Indra is associated with Br̥haspati, as in the whole of the preceding hymn, iv. 49.

११ वृहसत इन्द्र वर्यतं नः	वृहसते । इन्द्र । वर्यतम् । नः ।
सचा सा वा सुमतिर्भूत्वस्मे ।	सचा । सा । वा । सु । मतिः । भूतु । अस्मे
अविष्ट धियो जिगृत पुरंधीर्	इति ।
जजस्तम्यो वनुषामरातीः ॥	अविष्टम् । धियः । जिगृतम् । पुरंमध्वीः ।
	जजस्तम् । अर्यः । वनुषाम् । अरातीः ॥

11 Br̥haspata, Ind ^{ra} , vārdhatam nah; sácā sá vām sumatír bhūtu asmé. avistam dhíyo; jigṛtām púram- dhīr; jajastām aryo vanuṣām árātīh.	<i>O Brhaspati and Indra, cause us to prosper, let that benevolence of yours be with us. Favour (our) prayers; arouse rewards, weaken the hostilities of foe and rivals.</i>
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Br̥haspata Indra: contrary to the general rule the second voc. is here unaccented (p 465, 18 a), this is doubtless because the two are here treated as a dual divinity, as in the preceding hymn (iv. 49), in every stanza of which they are invoked as Indrā-Br̥haspatī. Indra must be pronounced trisyllabically (cp. p 15 d) vām: gen. (109 a) bhūtu: 3 s ipv. root ao of bhū. asme: loc. with sácā (177, 5) and (as in 10 d) Pragṛhya (26 c) avistām: 2. s. du. ipv of the iṣ ao. of av *farour* (145, 5) jigṛtām 2. du. red ao of gr *waken*; accented because beginning a new sentence (p 467 b). dhīyas . . . puramdhīs: these words often appear side by side and in contrast the former then meaning *prayers* for gifts, the latter the *bestowal* (dhī from dhā *bestow*) of *plenty* (púram an acc., cp. the Pada-pātha) púramdhīs here is also opposed to árātīs (lit *lack of liberality*) in d. jajastām: 2. du. ipv pf. of jas. aryās: gen. of arí (99, 3); cp. note on ii. 12, 4. The genitives aryās and vanuṣām are co-ordinate and dependent on árātīs; this appears from various parallel passages, as aryó árātīh *hostilities of the foe* (vi. 16, 27);

aghāny aryó, vanúsām árātayaḥ *evil deeds of the foe, hostilities of rivals* (vii 83, 5), abhítam aryó, vanusām śávāmsi *the onset of the foe, the might of rivals* (vii. 21, 9 d). 11 a = vii. 97, 9 d.

UṢĀS

The goddess of Dawn is addressed in about twenty hymns. The personification is but slight, the physical phenomenon always being present to the mind of the poet. Decked in gay attire like a dancer, clothed in light, she appears in the east and unveils her charms. Rising resplendent as from a bath she comes with light, driving away the darkness and removing the black robe of night. She is young, being born again and again, though ancient. Shining with a uniform hue, she wastes away the life of mortals. She illumines the ends of the sky when she awakes; she opens the gates of heaven, her radiant beams appear like herds of cattle. She drives away evil dreams, evil spirits, and the hated darkness. She discloses the treasures concealed by darkness, and distributes them bountifully. She awakens every living being to motion. When Usas shines forth, the birds fly up from their nests and men seek nourishment. Day by day appearing at the appointed place, she never infringes the ordinance of nature and of the gods. She renders good service to the gods by awakening all worshippers and causing the sacrificial fires to be kindled. She brings the gods to drink the Soma draught. She is borne on a shining car, drawn by ruddy steeds or kine, which probably represent the red rays of morning.

Usas is closely associated with the Sun. She has opened paths for Sūrya to travel, she brings the eye of the gods, and leads on the beautiful white horse. She shines with the light of the Sun, with the light of her lover Sūrya follows her as a young man a maiden, she meets the god who desires her. She thus comes to be spoken of as the wife of Sūrya. But as preceding the Sun, she is occasionally regarded as his mother, thus she is said to arrive with a bright child. She is also called the sister, or the elder sister, of Night (x 127), and their names are often conjoined as a dual compound (usāsā-nāktā and nāktosāsā). She is born in the sky, and is therefore constantly called the 'daughter of Heaven'. As the sacrificial fire is kindled at dawn, Usas is often associated with Agni, who is sometimes called her lover. Usas causes Agni to be kindled, and Agni goes to meet the shining Dawn as she approaches. She is also often connected with the twin gods of early morning, the Ásvins (vii 71). When the Ásvins' car is yoked, the daughter of the sky is born. They are awakened by her, accompany her, and are her friends.

Usas brings the worshipper wealth and children, bestowing protection and long life. She confers renown and glory on all liberal benefactors the poet. She is characteristically bountiful (maghoni)

The name of Usas is derived from the root *vas*, to shine, forms which are often used with reference to her in the hymns in which she is invoked.

iv. 51. Metre : Tristubh.

१ इ॒दमु॒ त्वत्पु॒रु॒तमं॑ पु॒रस्ता॒ज्	इ॒दम् । जं॒ इति॑ । त्वत् । पु॒रु॒तमम् । पु॒र
ज्योति॒स्तम॑सो व॒युना॑वद॒स्थात् ।	स्तात् ।
नू॒नं दि॒वो दु॒हित॑रो वि॒भाती॒रु	ज्योतिः । तमसः । व॒युन॑वत् । अ॒स्थात्
गा॒तुं कृ॒णव॑न्नु॒षसो॑ जना॒य ॥	नूनम् । दि॒वः । दु॒हित॑रः । वि॒भातीः ।
	गा॒तुम् । कृ॒णव॑न् । उ॒षसः॑ । जना॒य ॥

1 idám u tyát purutámam purás- tāj	<i>This familiar, most frequent light</i>
jyótiś tāmāso vayúnāvad asthāt.	<i>in the east, with clearness has stood</i>
nūnām divó duhitáro vibhātīr	<i>(forth) from the darkness. Now</i>
gātum kṛṇavann Uśáso jánāya.	<i>may the Dawns, the daughters of</i>
	<i>the sky, shining afar, make a path</i>
	<i>for man</i>

tyád : see p. 297, 5. purutámam : because appearing ever; morning, hence Uśásas the Dawns in d. tāmāso : abl. dependent on asthāt = úd asthāt. The word vayúna, though very frequently used, is still somewhat uncertain in meaning. The commentators explain it variously as *mārga road*, *prajñāna cognition*, and *kānt beauty*. Pischel favours the first of these. Sāyana here explains vayunāvat as 'very beautiful or possessed of knowledge = showing everything'. It probably here means 'making the way clear', cp. gātum in d. nūnām. note that in the RV this word always means *now*. divó duhitāras : from the point of view of the daily recurrence of the phenomenon, Dawn is pl. throughout this hymn. gātum : cp. vi. 64, 1 : 'she makes all fair paths easy to traverse'. kṛṇavan : 3. pl. sb.; explained by Sāyana as 3. pl. ipf. ind. akurvan.

२ अस्थुर चित्रा उषसः पुरस्तान्
मिता इव स्वरवोऽध्वरेषु ।

यू व्रजस्य तमसो द्वारो-

हन्तीरव्रजकुचयः पावकाः ॥

अस्थुः । ऊं इति । चित्राः । उषसः । पुर-
स्तात् ।

मिताः इव । स्वरवः । अध्वरेषु ।

वि । ऊं इति । व्रजस्य । तमसः । द्वारा ।

उहन्तीः । अव्रन् । कुचयः । पावकाः ॥

2 asthur u citrā Uśāsah purástān,
mitā iva sváravō adhvaréṣu.
vi ū vrajāsya támaso duārā
uchántīr avrañ chúcayah pa-
vākāh.

*The brilliant Dawns have stood
in the east, like posts set up at
sacrifices. Shining they have un-
closed the two doors of the pen of
darkness, bright and purifying.*

Uśāsas : that is, each of the preceding Dawns and the present one.
mitās : pp. of mi fix. sváravas : that is, shining with ointment ;
cp. 1. 92, 5 : svárum ná péso vidátheṣu áñjañ, citráṃ divó
duhitā bhānum asret *the daughter of heaven has spread her brilliant
beam, like one who at divine worship anoints the post, the ornament
(of the sacrifice)* Note that u in c is lengthened though followed by
two consonants (p. 437 a 3). vrajāsya : a simile with iva omitted ;
cp 1. 92, 4 , gávo ná vrajām ví Uśā āvar támaḥ *Dawn has unclosed
the darkness as the cows their stall.* dvārā : the two folds of the door,
the dual of dvār often being used thus ví : to be taken with
avran, 3 pl. 100t ao. of vṛ cover. uchántīs : pr. pt. of 1. vas *shine*.
śúcayah pāvakāh : these two adjectives very often appear in juxta-
position. On the pronunciation of pāvakā see p. 437 a.

३ उहन्तीरद्य चितयन्त भोजान्
राधोदेयायोषसी मघोनीः ।
अचित्रे अन्तः पणयः ससन्त-
वुध्यमानास्तमसो विमध्ये ॥

उहन्तीः । अद्य । चितयन्त । भोजान् ।

राधः । देयाय । उषसः । मघोनीः ।

अचित्रे । अन्तरिति । पणयः । ससन्तु ।

अवुध्यमानाः । तमसः । विमध्ये ॥

3 uchántīr adyā citayanta bhojān
rādhodéyāya Uśāso maghónīḥ.

*Shining to-day may the bounteous
Dawns stimulate the liberal to the*

acitré antáh paṇáyah sasantu, *giving of wealth. In obscurity let*
 ábudhyamānās támaso víma- *the niggards sleep, unawakening in*
 dhye. *the midst of darkness*

citayanta : 3. pl. Ā inj. ; explained by Sāyana as an indicative -
 prajñāpayanti *they instruct.*

४ कुवित्स देवीः सनयो नवी वा कुवित् । सः । देवीः । सनयः । नवः । वा ।
 यामी बभूयादुषसो वो अद्य । यामः । बभूयात् । उषसः । वः । अद्य ।
 येना नवर्गवे अङ्गिरे दशर्गवे येन । नवर्गवे । अङ्गिरे । दशर्गवे ।
 सप्तार्खे रेवती रेवदूष ॥ सप्तऽआखे । रेवतीः । रेवत् । ऊष ॥

4 kuvít sá, devīh, sanáyo návo vā *Should this be an old course or*
 yāmo babhūyād, Uṣaso, vō *a new for you to-day, O divine*
 adyá : *Dawns (is it that) by which ye*
 yénā Nāvagve, Āngire, Dásagve *have shone wealth, ye wealthy ones,*
 sáptāāsye, revatī, revád ūśá ? *upon Navagva, Angira, and Da-*
śagva the seven-mouthed ?

babhūyāt : op. pf. of bhū, accented on account of kuvít (cp notes on iv. 35, 1 2). The general meaning is the hope that Dawn will bring wealth to-day as of old. Navagva, Angiras, and Daśagva are the names of ancients associated with India in the release of the cows enclosed by the Panis and by Vala. The allusion in saptāsyō is uncertain, in iv. 50, 4 it is an epithet of Brhaspati, who is also associated with the capture of the cows and may therefore be meant here. The meaning would then be: bring us wealth to-day as ye did to Navagva, Angiras, Daśagva and Brhaspati revatī revāt : these words are found connected in other passages also ūśá : 2. pl. pf. act. of 1. vas *shone.*

५ यूयं हि देवीर्ऋतयुग्मिरश्वैः यूयम् । हि । देवीः । ऋतयुक्ऽभिः । अश्वैः ।
 परिप्रयाथ भुवर्गानि सद्यः । परिऽप्रयाथ । भुवर्गानि । सद्यः ।
 प्रबोधयन्तीरुषसः ससन्त प्रऽबोधयन्तीः । उषसः । ससन्तम् ।
 द्विपाचतुष्पाचरथाय जीवम् ॥ द्विऽपात । चतुऽपात । चरथाय । जीवम् ॥

- 5 yūyām hí, devīr, rtayúgbhir áśvaih
pariprayāthá bhúvanāni sa-
dyah,
prabodháyantīr, Uṣasah, sasán-
tam,
dvīpāc cātuspāc caráthāya jī-
vām.
- For you, O goddesses, with your
steeds yoked in due time, proceed
around the worlds in one day,
awakening, O Dawns, him who
sleeps, the two-footed and the four-
footed living world, to motion.*

pariprayāthá. accented owing to hí; on the accentuation of verbal prepositions see p. 469 B a prabodháyantīs: cp. i. 92, 9, víśvam jīvām carāse bodháyantī *wakening every living soul to move.* cātuspād: note that catúr when accented as first member of a ed shifts its accent to the first syllable. This word, dvīpād and jīvām are all neuter

- ६ क्व स्विदासां कतमा पुराणी
यया विधानां विद्ध्युर्भूणाम् । यया । वि॒धानां । वि॒द्ध्युः । ऋ॒भूणाम् ।
शुभं यच्छुभा उषसश्चरन्ति शुभम् । यत् । शु॒भाः । उ॒षसः । च॒रन्ति ।
न वि ज्ञायन्ते सदृशीरजुर्याः " न । वि । ज्ञा॒यन्ते । स॒दृशीः । अ॒जुर्याः ॥

- 6 kúa svíd āsām katamā purāṇī
yáyā vidhānā vidadhúr ṛbhū-
nām?
śúbham yác chubhrá Uṣásaś
cārantī,
ná ví jñāyante sadṛśīr ajuryāḥ.
- Where, pray, and which ancient
one of them (was it) at which they
(the gods) imposed the tasks of the
Ṛbhus? When the beaming dawns
proceed on their shining course, they
are not distinguished, alike, unaging.*

āsām: of the dawns yáyā: in a temporal sense = at whose time. vidadhúr: *they*, the gods, *enjoined*: this probably refers to the most distinctive feat of the Ṛbhus, that of making one bowl into four, cp. i. 161, 2: ékaṁ camasām catúrah kṛnotana, tád vo devá abruvan 'make the one bowl four', that the gods said to you; that was one of their vidhānā tasks. śúbham: cognate acc. ná ví jñāyante: they are always the same; cp. i. 92, 10, púnah-punar jāyamānā purāṇī samānām vārṇam abhí śúmbhamānā *being*

born again and again, ancient of days, adorning herself with the same colour, where dawn is, as usually, spoken of as a single goddess reappearing day after day, whereas in this hymn many individual dawns that appear successively are referred to.

७ ता चा ता भद्रा उषसः पुरासुर ताः । घ । ताः । भद्राः । उषसः । पुरा ।
 अभिष्टिबुम्ना ऋतजातसत्याः । आसुः ।
 यास्वीजानः शशमान उक्थैः अभिष्टिबुम्नाः । ऋतजातऽसत्याः ।
 स्तुवञ्चंसद्रविण सद्य आप ॥ यासु । ईजानः । शशमानः । उक्थैः ।
 स्तुवन् । शंसन् । द्रविणम् । सद्यः । आप ॥

7 tā ghā tā bhadrá Uṣásah pu- Those indeed, those Dawns have
 rāsar, formerly been auspicious, splendid
 abhiṣṭidyumnā rtājātasatyāh; in help, punctually true; at which
 yāsu ijanāh śasamānā ukthāḥ the strenuous sacrificer with reci-
 stuvāñ, chāmsan, draviṇam sa- tations praising, chanting, has at
 dyā āpa. once obtained wealth.

On purā with pf see 213 A. ijanās : pf. pt. Ā of yaḥ sacrifice.
 śasamānā : pf pt. Ā. of śam labour stuvāñ chāmsan = stuvān +
 śamsan (40, 1) The general meaning of the stanza is former
 dawns have brought blessings to the sacrificer, may they do
 so now.

८ ता आ चरन्ति समना पुरस्तात् ताः । आ । चरन्ति । समना । पुरस्तात् ।
 समानतः समना पप्रथानाः । समानतः । समना । पप्रथानाः ।
 ऋतस्य देवीः सदसो बुधाना ऋतस्य । देवीः । सदसः । बुधानाः ।
 गवां न सर्गा उषसो जरन्ते ॥ गवाम् । न । सर्गाः । उषसः । जरन्ते ॥

8 tā ā caranti samanā purástāt, They approach equally in the
 samānātaḥ samanā paprathā- east, spreading themselves equally
 nāh. from the same place The god-
 rtāsya devīh sādaso budhānā, desses waking from the seat of
 gāvām ná sargā, Uṣaso juranto. order, like herds of kine let loose,
 the Dawns are active.

samanā: always in the same way. samānatās; cp. i. 124, 3: prajānati iva, ná díśo mināti *as one who knows (the way), she loses not her direction* rtāsya sādasaḥ: abl. dependent on budhānāḥ (cp. 10); cp. i. 124, 3, rtāsya pānthām ānv eti sādhu she follows straight the path of order. budhānās: ao. pt, *awaking* (intr.), not = bodhayantyas *wakening* (trans.) according to Sāyaṇa, when Ā. and without an object. budh is intr, cp ābodhi *has awoke*, said of Uṣas (i. 92, 11; iii. 61, 6; vii. 80, 2). gāvām ná sárgāḥ: cp. iv. 52, 5, prāti bhadrá adṛksata gāvām sárgā ná raśmāyah *the auspicious rays (of dawn) have appeared like kine let loose*. jarante: *are awake = are active, are on the move* (cp. ā caranti in a and 9a, b); *are praised* (stūyante) according to Sāyaṇa.

९ ता इ॒न्वे॒व॒ संम॒ना संम॒नीर् ताः । इत् । नु । ए॒व । संम॒ना । संम॒नीः ।
 अमी॑तवर्णा उ॒षसं॑ चरन्ति । अमी॑तवर्णाः । उ॒षसः॑ । च॒रन्ति॑ ।
 गू॒हन्ती॑रभ्व॒मसि॑तं रु॒शद्भिः॑ गू॒हन्तोः॑ । अ॒भ्वम् । अ॒सि॑तम् । रु॒शत्॑भिः ।
 शु॒क्रास्त॑नूभिः शुच॑यो रु॒चा॒नाः ॥ शु॒क्राः । त॒नूभिः॑ । शुच॑यः । रु॒चा॒नाः ॥

9 tā in nú evá samanā samānīr, Those Dawns even now equally
 āmitavarnā Uṣásas caranti. the same, of unchanged colour,
 gūhantīr ābhvam āsitam, rūśad- move on, concealing the black
 bhīḥ monster, bright with gleaming
 śukrās tanūbhīḥ, śucayo, ruc- forms, brilliant, beaming.
 ānāḥ.

On the accentuation of nv evá see p. 450, 2b. ābhvam: cp. i. 92, 5, bádhatē kṛṣṇám ābhvam *she drives away the black monster* (of night) rūśadbhis: m. form irregularly agreeing with the f. tanūbhīḥ Note that the Pada text does not separate the endings bhyām, bhis, bhyas, su from f. stems in long vowels, nor of m. stems in a because the pure stem in these cases appears in an altered form, e. g. priyébhis, but pitṛḥbhis

१० रु॒चिं दि॑वो दु॒हित॑रो वि॒भा॒तीः रु॒चिम् । दि॒वः । दु॒हित॑रः । वि॒भा॒तीः ।
 प्र॒जाव॑न्तं य॒क्षता॑स्मासु॒ दे॒वीः । प्र॒जा॒व॑न्तम् । य॒क्ष॒त । अ॒स्मासु॑ । दे॒वीः ।

स्योनादा वः प्रतिबुध्यमानाः

स्योनात् । आ । वः । प्रतिबुध्यमानाः ।

सुवीर्यस्य पतयः स्याम ॥

सुवीर्यस्य । पतयः । स्यामः ॥

- 10 rayīm, divo duhitaro, vibhātīḥ O daughters of Heaven, do ye
prajāvantam yachatāsmāsu, de- shining forth bestow on us, god-
vīḥ. desses, wealth accompanied by off-
sionād ā vah pratibūdhyamānāḥ, spring. Awaking from our soft
suvīriasya pātayaḥ siāma. couch towards you, we would be
lords of a host of strong sons.

yachata: pr. ipv. of yam, here construed with the loc.; the usual case is the dat (200 A 1). pratibūdhyamānās: with ā and abl, cp budhānā with abl. in 8 c.

११ तद्वी दिवो दुहितरो विभातीर्

तत् । वः । दिवः । दुहितरः । विभातीः ।

उप ब्रुव उषसो यज्ञकेतुः ।

उप । ब्रुवे । उषसः । यज्ञकेतुः ।

वयं स्याम यशसो जनेषु

वयम् । स्याम । यशसः । जनेषु ।

तद्यौश्च धत्तां पृथिवी च देवी ॥

तत् । द्यौः । च । धत्ताम् । पृथिवी । च ।

देवी ॥

- 11 tād vo, divo duhitaro, vibhātīḥ For that I whose banner is the
upa bruva, Uṣaso, yajñāketuḥ: sacrifice, O daughters of Heaven,
vayām siāma yaśāso jāneṣu; implore you that shine forth, O
tād Dyáuś ca dhattām Pṛthivī Dawns: we would be famous among
ca devī. men; let Heaven and the goddess
Earth grant that.

vibhātīḥ: to be taken with vas. úpa bruve: with two acc. (p. 304, 2). yajñāketuḥ: the singer thus describes himself; in 1. 113, 19 the Dawn is called yajñāsya ketuḥ the signal of the sacrifice. yaśāso (accent, p. 453, 9 A a) jāneṣu: this phrase frequently occurs in prayers. vayām: the poet having in b spoken in the sing. on his own behalf, now changes, as often, to the pl, so as to include the others who are present. dhattām: 3. du. of dhā, accented, though not beginning a sentence, because of ca . . . ca (see n 468 R)

AGNÍ

See Introduction to 1 1 on the nature of Agni.

v. 11. Metre : Jagatī

१ जनस्य गोपा अजनिष्ट जागृविर् जनस्य । गोपाः । अजनिष्ट । जागृविः ।
 अग्निः सुदक्षः सुविताय नव्यसे । अग्निः । सुदक्षः । सुविताय । नव्यसे ।
 घृतप्रतीको बृहता दिविसृशा घृतऽप्रतीकः । बृहता । दिविऽसृशा ।
 द्युमद्वि भाति भरतेभ्यः शुचिः ॥ द्युमत् । वि । भाति । भरतेभ्यः । शुचिः ॥

(1 Jánasya gopá ajanīṣṭa jāgrvir Guardian of the people, watchful,
 Agniḥ sudákṣah suvitāya ná- most skilful, Agni has been born
 vyase. for renewed welfare. Butter-faced,
 ghr̥tápratīko bṛhatā divispṛśā bright, he shines forth brilliantly
 dyumád ví bhāti bharatébhyah for the Bharatas with lofty, heaven-
 śucih. touching (flame).

9 gopās : 97, 2 ajanīṣṭa : is ao. of jan generate. su-dákṣas :
 a Bv. (p. 455 c a) suvitāya : final dat. (p. 314, B 2) návyase :
 dat. of cpv. of náva new ghr̥tá-pratīkas : cp. yásya prátīkam
 āhutam ghr̥téna whose face is sprinkled with butter (vii. 8, 1) as an
 analysis of the cd. bṛhatā : supply téjasā. bharatébhyas : for
 the benefit of (p 314, 1) the Bharatas, the tribe to which the seer
 belongs.

२ यज्ञस्य केतुं प्रथमं पुरोहितम् यज्ञस्य । केतुम् । प्रथमम् । पुरऽहितम् ।
 अग्निं नरस्त्रिषधस्थे समीधिरे । अग्निम् । नरः । त्रिऽसधस्थे । सम । ईधिरे ।
 इन्द्रेण देवैः सरथं स बर्हिषि इन्द्रेण । देवैः । सऽसरथम् । सः । बर्हिषि ।
 सीदन्ति होता यजथाय सुक्रतुः ॥ सीदन्ति । नि । होता । यजथाय । सुऽक्रतुः ॥

10 2 yajñāsya ketúm, prathamám As banner of sacrifice, as first
 puróhitam, domestic priest, men have kindled
 Agnim náras, trisadhasthé sám Agni in the threefold abode. (Com-
 idhire. ing) on the same car with Indra

Índreṇa deváih sarátham sá and the gods may that most wise
 barhísi Invoker sit down on the sacrificial
 sídan ní hótā yajāthāya su- grass for sacrifice.
 krátuh.

ketúm: in apposition to Agním, in allusion to the smoke of sacrifice; cp. viii. 44, 10, hótāram . . . dhūmáketum . . . yajñānām ketúm the Invoker, the smoke-bannered banner of sacrifices; cp. 3 d. prathamám: first-appointed in order of time. puróhitam: see i 1, 1. náras: N. pl of nr̥ (p 91). tri-śadhasthé: on the three sacrificial altars; Sandhi 67 b. sám idhire: pf. of idh kindle, have kindled and still kindle (cp. p 342 a). sarátham: adv. governing Índreṇa and devás (cp. p. 309, 2). sídan ní: the ipf. expresses that he sat down in the past when he became Puróhita; the prp. as often follows the verb (p. 468, 20). yajāthāya: final dat. (p. 314, B 2).

३ असंमृष्टो जायसे मात्रोः शुचिर् मन्द्रः कविरुदतिष्ठो विवस्वतः ।
 घृतेन त्वावर्धयन्नम आहुत धूमसे केतुरभवद्दिवि श्रितः ॥
 असंमृष्टः । जायसे । मात्रोः । शुचिः ।
 मन्द्रः । कविः । उत । अतिष्ठः । विवस्वतः ।
 घृतेन । त्वा । अवर्धयन् । अग्ने । आहुत ।
 धूमः । ते । केतुः । अभवत् । दिवि । श्रितः ॥

3 ásammr̥ṣṭo jāyase māt^aróh śúcir. Uncleansed thou art born bright
 mandráh kavir úd atíṣṭho Vī- from thy two parents. Thou didst
 vásvatah arise as the gladdening sage of
 ghṛténa tvāvardhayann, Agna Vivasvat With butter they
 āhuta, strengthened thee, O Agni, in whom
 dhūmās te ketúr abhavad divi the offering is poured. Smoke be-
 śritáh. came thy banner that reached to
 the sky.

ásam-mr̥ṣtas: pp. of mr̥j wipe, opposed to śúcis, though un-
 cleansed, yet bright. mātros: abl. du.: the two fire sticks, from
 which Agni is produced by friction ud atisthas. 3. s. ipf of sthā
 stand. Vivásvatas: gen. dependent on kavís, the sage (a common
 designation of Agni) of Vivasvat the first sacrificer. 4. s. 41

caesura, which should follow this word (p. 442, 6), is here only apparently neglected because the following augment may be treated as dropped. *avardhayan*: that is, made the fire burn up with the ghee poured into it, explained by *ā-huta*. *dhūmās*, &c.: affords an analysis of Agni's epithet *dhūmāketu* (cp. note on 2 a). *divi*: loc of the goal (p 325 b) Note the use of the imperfects as referring to past events (p. 345, B).

४ अग्निं यज्ञं वेतु साधुया- अग्निः । नः । यज्ञम् । उप । वेतु । साधुया ।
 मि नरो वि भरन्ते गृहेगृहे । अग्निम् । नरः । वि । भरन्ते । गृहेगृहे ।
 अग्निर्दूतो अभवद्व्यवाहनो अग्निः । दूतः । अभवत् । हव्यवाहनः ।
 ऽग्निं वृणाना वृणते कविक्रतुम् ॥ अग्निम् । वृणानाः । वृणते । कविऽक्रतुम् ॥

4 Agnir no yajñām ūpa vetu *Let Agni come straightway to*
 sādhyā *our sacrifice. Men carry Agni*
 Agnim náro ví bharante gr̥hé- *hither and thither in every house.*
 gr̥he. *Agni became the messenger, the*
 Agnir dūtó abhavad dhavya- *carrier of oblations In choosing*
 váhano *Agni they choose one who has the*
 Agnim vṛṇānā vṛṇate kavikra- *wisdom of a seer.*
 tum.

vetu: 3. s ipv. of *vī*. bharante: see note on *bhr*, ii. 33, 10 a.
 gr̥hé-gr̥he: 189 Ca dūtás: Agni is characteristically a messenger
 as an intermediary between heaven and earth. dhavyavāhanas:
 Sandhī, 54. vṛṇānās: pr. pt. A. of 2. *vṛ*, choosing Agni as their
 priest. vṛṇate: 3. pl. pr. *Ā* of 2 *vṛ*.

५ तुभ्येदमग्ने मधुमत्तमं वचस्र तुभ्यः । इदम् । अग्ने । मधुमत्तमम् । वचः ।
 तुभ्यं मनीषा इयमस्तु शं हृदे । तुभ्यम् । मनीषा । इयम् । अस्तु । शम् । हृदे ।
 त्वां गिरः सिन्धुमिवावनीर्महीर त्वाम् । गिरः । सिन्धुम् । इव । अवनीः ।
 आ पृणन्ति शर्वसा वर्धयन्ति च ॥ महीः ।

आ । पृणन्ति । शर्वसा । वर्धयन्ति । च ॥

5 túbhyedám, Agne, mádhumat-
 tamam vácas,
 túbhyam manīśā iyám astu śám
 hrdé.
 tuám girah, síndhum ivāvānīr
 mahīr,
 āpṛṇantīśávasā, vardháyanti ca.

*For thee, O Agni, let this most
 honed speech, for thee this prayer
 be a comfort to thy heart. The
 songs fill thee, as the great rivers
 the Indus, with power, and
 strengthen thee.*

túbhya: this form of the dat. of tvám occurs about a dozen times in the Samhitā text beside the much commoner túbhyam (as in b); it occurs only before vowels with which it is always contracted, having only once (v 30, 6) to be read with hiatus. manīśā iyám: in this and two other passages of the RV the ā of manīśā is not contracted in the Samhitā text, because it precedes the caesura. śám: in apposition, as a delight or comfort. síndhum iva: this simile occurs elsewhere also; thus Índram ukthāni vāvrdhuh, samudrām iva síndhavah the hymns strengthen Indra as the rivers the sea. ā pṛṇantī: from pṛ fill śávasā: because hymns, like oblations, are thought to give the gods strength. vardháyanti: cs. of vṛdh grow; accent, p. 466, 19 a.

६ त्वामग्ने अङ्गिरसो गुहा हितम् त्वाम् । अग्ने । अङ्गिरसः । गुहा । हितम् ।
 अन्विन्दश्चिश्नियान् वनेवने । अनु । अविन्दन् । शिश्नियानम् । वनेऽवने ।
 स ज'यसे मध्यमानः सही महत् सः । जायसे । मध्यमानः । सहः । महत् ।
 त्वामाङ्गः सहसस्युत्रमङ्गिरः ॥ त्वाम् । आङ्गः । सहसः । पुत्रम् । अङ्गिरः ॥

6 tuám, Agne, Áṅgirasō gūhā
 hitám
 ánv avindañ chīśriyāṇām vāne-
 vane.
 sá jāyase mathyámānaḥ sáho
 mahát:
 tuám āhuh sáhasas putráṃ,
 Áṅgīrah.

*Thee, O Agni, the Anguases
 discovered hidden, abiding in every
 wood. Thus thou art born, when
 rubbed with mighty strength they
 call thee the son of strength, O
 Anguas.*

Āngirasas: an ancient priestly family (cp. x. 14, 3-6), Agni being regarded as their chief (cp. d and i. 1, 6) They are said to have designed the first ordinances of sacrifice (x. 67, 2). *gúhā hitām* placed (pp of dhā) in hiding, concealed, explained by *śísriyānām vāne*; having betaken himself (pf. pt. of śri) to, resting in, all wood. *ánv avindan* they found him out as a means of sacrifice; Sandhi, 40. *vāne-vane*: 189 C a *sá*: as such = as found in wood (cp. p. 294 b). *mathyámānas*: pr pt. ps. of math *stir*, being produced by the friction of the kindling sticks. *sáho mahát*: cognate acc. = with mighty strength (cp *sáhasā yó mathitó jāyate nṛbhiḥ* he who when rubbed by men with strength is born, vi. 48, 5); this being an explanation of why he is called *sáhasas putrām* son of strength: this, or *sáhasah sūnūh*, is a frequent epithet of Agni; Sandhi, 43, 2 a **Āngiras**: see note on a.

PARJANYA

This deity occupies quite a subordinate position, being celebrated in only three hymns His name often means 'rain-cloud' in the literal sense; but in most passages it represents the personification, the cloud then becoming an udder, a pail, or a water-skin. Parjanya is frequently described as a bull that quickens the plants and the earth The shedding of rain is his most prominent characteristic He flies around with a watery car, and loosens the water-skin, he sheds rain-water as our divine (ásura) father In this activity he is associated with thunder and lightning. He is in a special degree the producer and nourisher of vegetation. He also produces fertility in cows, mares, and women. He is several times referred to as a father By implication his wife is the Earth, and he is once called the son of Dyaus

v. 83. Metre: 1. 5-8. 10. Tristubh; 2-4. Jagatī; 9. Anuṣṭubh.

प्र॒क्षा व॒द त॒वसं॑ गो॒र्भिरा॒भिः	अ॒र्ह । व॒द । त॒वस॑म् । गो॒ऽभिः । आ॒भिः ।
तु॒हि प॒र्जन्यं॑ नम॒सा वि॒वास ।	स्तु॒हि । प॒र्जन्य॑म् । नम॒सा । आ । वि॒वा॒स ।
क॒र्निक॑द॒दृष॒भो जी॒रदा॑नू	क॒र्निक॑दत् । वृष॒भः । जी॒र॒ऽदा॑नुः ।
ए॒तो द॒धात्योष॑धीषु गर्भ॑म् ॥	रेतः॑ । द॒धा॒ति । औष॑धीषु । गर्भ॑म् ॥

- 1 áchā vada tavāsam gīrbhīr *Invoke the mighty one with these*
 ābhīh; *songs, praise Parjanya; seek to*
 stuhī Parjanya; námasā vi- *worship him with obeisance Bellowing,*
 vāsa. *the bull of quickening gifts places*
 kánikradad vṛṣabhó jīrádānū *seed in the plants as a germ.*
 réto dadhāti ósadhīṣu gārbham.

áchā: with final vowel metrically lengthened in the second syllable of the Pada. vada: the poet addresses himself vivāsa: ds. of van *win* kánikradat: see iv. 50, 5 d vṛṣabhás: Parjanya. jīrádānū: Sandhi, 47; his quickening gift is rain = rétas in d. gārbham: as apposition to rétas, Parjanya quickens the growth of plants with rain.

- २ वि वृक्षान् हन्त्युत हन्ति रक्षसो वि। वृक्षान्। हन्ति। उत। हन्ति। रक्षसः।
 विश्वं बिभाय भुवनं महावधात्। विश्वम्। बिभाय। भुवनम्। महाऽवधात्।
 उतानागा ईषते वृष्ण्यावतो उत। अनागाः। ईषते। वृष्ण्याऽवतः।
 यत्पुर्जन्यः स्तनयन् हन्ति दुष्टतः ॥ यत्। पुर्जन्यः। स्तनयन्। हन्ति। दुःऽष्टतः॥

- 2 ví vṛkṣān hanti utá hanti ra- *He shatters the trees and he*
 kṣáso: *smites the demons the whole world*
 víśvaṃ bibhāya bhúvanam ma- *fears him of the mighty weapon.*
 hāvadhāt. *Even the sinless man flees before*
 utánāgā īṣate vṛṣṇyāvato, *the mighty one, when Parjanya*
 yát Parjanyaḥ stanāyan hanti *thundering smites the evil-doers.*
 duṣkṛtaḥ.

bibhāya: pf of bhī = pr. (p. 342 a). mahāvadhāt: a Bv. owing to its accent (p. 455 c). vṛṣṇyāvatas: Parjanya; abl. with verbs of fearing (p. 316 b). ánāgās: with irr. accentuation of the privative an- in a Bv. (p. 455 c a and f. n. 2). This word is here contrasted with duṣkṛtas; hence the utá before it has the force of *even*. On the internal Sandhi of duṣkṛt see 43, 2 a.

- ३ रथीव कश्याश्वाँ अभिचिपन् रथीऽइव। कश्या। अश्वान्। अभिऽ
 आविर्द्रुतान्क्षुते वर्ष्वाँ ३ अहं। चिपन्।

दूरात्सिंहस्य स्तनथा उदीरते
यत्पुर्जन्यः कृणुते वर्धय नमः ॥

आविः । दूतान् । कृणुते । वर्धय । अहं ।
दूरात् । सिंहस्य । स्तनथाः । उत । ईरते ।
यत् । पुर्जन्यः । कृणुते । वर्धयम् । नमः ॥

3 rathī iva kāsayaśvām abhikṣi-
pānn,
āvir dūtān kṛṇute varṣiām āha.
dūrāt simhāsya stanāthā ud
irate,
yāt Parjanyaḥ kṛṇutē varṣiām
nābhaḥ.

*Like a charioteer lashing his
horses with a whip he makes mani-
fest his messengers of rain. From
afar arise the thunders of the lion,
when Parjanya makes rainy the
sky.*

rathī N. of rathin, much less common than rathī, N. rathis. The contraction rathīva also occurs in x. 51, 6; rathīr iva is much commoner and would have been metrically better here. dūtān: the clouds. simhāsya stanāthāḥ: condensed for 'the thunders of Parjanya like the roars of a lion. varṣyām: predicative acc.; on the accent of this form and of varṣyān in b, see p. 450, 2b. kṛṇutē: note that kṛ follows the fifth class in the RV., kṛṇóti, &c.; karóti does not appear till the AV., cp. p. 145, 4.

४ प्र वाता वान्ति पतयन्ति विद्युत्
उदोषधीर्जिह्वते पिन्वते स्वः ।
इरा विश्वस्यै भुवनाय जायते
यत्पुर्जन्यः पृथिवीं रेतसावति ॥

प्र । वाताः । वान्ति । पतयन्ति । विद्युतः ।
उत् । ओषधीः । जिह्वते । पिन्वते । स्वः ।
रिति स्वः ।
इरा । विश्वस्यै । भुवनाय । जायते ।
यत्पुर्जन्यः । पृथिवीम् । रेतसा । अवति ॥

4 prā vātā vānti; patáyanti vi-
dyúta;
úd ōsadhīr jīhate; pínvate súah.
irā víśvasmai bhúvanāyajāyate,
yāt Parjanyaḥ prthivīm rétasā-
vati.

*The winds blow forth, the light-
nings fall; the plants shoot up;
heaven overflows. Nurture is born
for the whole world when Parjanya
quickens the earth with seed.*

vānti, jñhate (2. hā go) are both accented as antithetical (p. 468, 19 β) to the two following verbs patáyanti (itv., 168), pínvate, which are accented as beginning new sentences (p. 466, 19 A a); cp. also note on bād̐hate, 1 35, 9 c. On the secondary root pinv see 134, 4 β. irā: the rain shed by Parjanya makes the earth productive (cp. 1 c, d). Note that the preceding Jagatī triplet (2-4) is bound together by a refrain beginning with yát Parjányah and varying the idea 'when Parjanya rains'.

५ यस्य व्रते पृथिवी नन्नमीति	यस्य । व्रते । पृथिवी । नन्नमीति ।
यस्य व्रते शफवज्जर्मुरीति ।	यस्य । व्रते । शफवत् । जर्मुरीति ।
यस्य व्रत औषधीर्विश्वरूपाः	यस्य । व्रते । औषधीः । विश्वरूपाः ।
स नः पर्जन्य महि शर्म यक् ॥	सः । नः । पर्जन्य । महि । शर्म । यक् ॥

5 yásya vraté pr̥thivī nánnamīti;	<i>In whose ordinance the earth</i>
yásya vraté śaphávajjārbhurīti,	<i>bends low; in whose ordinance</i>
yásya vratá ōṣadhīr viśvá-	<i>hoofed animals leap about; in</i>
rūpāḥ:	<i>whose ordinance plants are omni-</i>
sá naḥ, Parjanya, máhi śárma	<i>form, as such, O Parjanya, bestow</i>
yacha.	<i>mighty shelter on us.</i>

yásya vraté: that is, in obedience to whose law nánnamīti: int. of nam (see 173, 2 b; 172 a) śaphávat: that which has hoofs, used as a n. collective. jārbhurīti: int. of bhur quiver (174 a). ōṣadhīr the following adj viśvárūpāḥ is most naturally to be taken predicatively, like the verbs in a and b. sá: as nom corr. followed by the voc.: as such, O Parjanya. yacha: ipv. of yam.

६ दिवो नो वृष्टिं मरुतो ररीध्वं	दिवः । नः । वृष्टिम् । मरुतः । ररीध्वम् ।
प्र पिन्वत वृष्णो अश्वस्य धाराः ।	प्र । पिन्वत । वृष्णः । अश्वस्य । धाराः ।
अर्वाङ्गितेन स्तनयितुनेह्य	अर्वाङ् । एतेन । स्तनयितुना । आ । इहि ।
अपो निषिञ्चन्नसुरः पिता नः ॥	अपः । निःसिञ्चन् । असुरः । पिता । नः ॥

6 divó no vr̥ṣṭim, Maruto rari-	<i>Give us, O Maruts, the rain</i>
dhvam:	

prá pinvata vṛṣṇo áśvasya dhā- of your stallion. Hither with this
 rāḥ. thunder come, pouring down the
 arvāṇ eténa stanayitnúnéhi, waters as the divine spirit our
 apó nṣiñcānn ásurah pitā nah. father.

divás: this might be abl., from heaven, as it is taken to be by Sāyana, but it is more probably gen., being parallel to áśvasya dhārāḥ in b; cp ix. 57, 1, prá te dhārā, divó ná, yanti vṛṣṭáyah thy streams go forth like the rains of heaven. rarīdhvam: 2. pl. pr. ipv of rā give (cp. p. 144, B 1 a). Marutas: the storm gods, as associated with rain, are in a b invoked to bestow rain, which is described as water shed by their steed (as also in i. 64, 6 and ii 34, 13). vṛṣṇo áśvasya: = stallion. In c d Parjanya is again addressed. stanayitnúnéhi: the accent alone (apart from the Pada text) shows that this is a contraction not of -nā ihi (which would be -nehī), but of -nā éhi, which would normally be -nāihi; -néhi is based on the artificial contraction -ná (= -nā ā) + ihi. The same Sandhi occurs in Índréhi (i. 9, 1) for Índra ā ihi. With stanayitnúnā cp. stanáyan in 2 d and stanáthās in 3 c. apás = vṛṣṭim in a and dhārās in b. ásurah pitā nah: as appositional subject of the sentence, with the 2. ipv ihi; cp. sá in 5 d with the voc Parjanya and the 2 ipv. yacha. The two epithets are applied to other gods also, such as Dyaus, whom in his relation to Earth Parjanya most resembles.

७ अभि क्रन्द स्तनय गर्भमा धां अभि । क्रन्द । स्तनय । गर्भम् । आ । धाः ।
 उद्वता परि दीया रथेन । उद्वत् । वता । परि । दीय । रथेन ।
 दृति सु कर्ष विषितं न्यञ्च दृतिम् । सु । कर्ष । वि । सितम् । न्यञ्चम् ।
 समा भवन्तु दती निपादाः ॥ समाः । भवन्तु । उत् । वतः । नि । पादाः ॥

7 abhī kranda; stanāya; gārbham Bellow towards us; thunder;
 ā dhā; deposit the germ, fly around with
 udanvātā pári dīyā ráthēna. thy water-bearing car. Draw well
 dṛtīm sú karṣa viṣitam nīa- thy water-skin unfastened down-
 ñcam: ward let the heights and valleys
 samā bhavantu udvāto nīpādāḥ. be level

stanāya: accented as forming a new sentence. gārbham: cp. 1 d, réto dadhātu óṣadhīṣu gārbham. dhās: 2. s. root ao. sb. of 1. dhā. dīyā: with final vowel metrically lengthened. dṛtim: the rain-cloud, here compared with a water-skin, doubtless like the leather bag made of a goat-skin still used in India by water carriers. viṣitam (from si tie): untied so as to let the water run out. nyāñcam: predicative: = so that the untied orifice turns downward. samās: that is, may the high and the low ground be made level by the surface of the water covering both.

८ महान्तं कोशमुदचा नि विञ्च म॒हान्त॑म् । को॒शम् । उ॒त् । अ॒च । नि ।
 स्यन्दन्तां कुल्या विषिताः पुरस्तात् । सिञ्च ।
 घृतेन द्यावापृथिवी व्यन्धि स्यन्दन्ताम् । कुल्याः । वि॒सिताः । पु॒र-
 सुप्रपाणं भवत्वध्याभ्यः ॥ स्तात् ।
 घृतेन । द्यावापृथिवी इति । वि । उ॒न्धि ।
 सु॒प्र॒पा॒णम् । भ॒व॒तु । अ॒ध्या॒भ्यः ॥

8 mahāntam kósam úd acā, ní Draw up the great bucket, pour
 ṣiñca; it down, let the streams released
 syāndantām kulyā viṣitāḥ pu- flow forward Drench heaven and
 rāstāt earth with ghee; let there be a good
 ghṛtēna dyāvāpṛthivī vī undhi; drinking place for the cows.
 suprapāṇam bhavatu aghniā-
 bhyah.

The process of shedding rain is here compared with the drawing up of a pail from a well and pouring out its contents. acā: metrical lengthening of the final a ní ṣiñca: Sandhi, 67 c. purāstāt: according to Sāyana eastward, because 'rivers generally flow eastwards'; but though this is true of the Deccan, where he lived, it is not so of the north-west of India, where the RV. was composed. ghṛtēna: figuratively of rain, because it produces fatness or abundance. dyāvāpṛthivī: Pragrhya, but not analysed in the Pāda text (cp. i. 35, 1 b). undhi: 2 s. ipv of ud wet - unddhi. This Pāda is equivalent in sense to 7 d. suprapāṇam: note that in the

Pada text this compound is written with a dental *n*, indicating that this was regarded by the compilers of that text as the normal internal Sandhi (see 65 b).

९ यत्प॒र्जन्य॒ क॒निक्र॑दत्
 स्त॒नय॑न् ह॒सि दु॒ष्कृतः॑ ।
 प्र॒तीदं॑ वि॒श्वं मो॒दते॒
 यत्किं॑ च॒ पृथि॒व्याम॑धि ॥

यत् । प॒र्जन्य॒ । क॒निक्र॑दत् ।
 स्त॒नय॑न् । ह॒सि । दु॒ऽकृतः॑ ।
 प्र॒ति । इ॒दम् । वि॒श्वम् । मो॒द॒ते ।
 यत् । किम् । च॒ । पृथि॒व्याम् । अ॒धि ॥

9 yát, Parjanya, kánikradat,
 stanáyan hámsi duṣkṛtaḥ,
 prátidám víśvam modate,
 yát kim ca pṛthivyām ádhi.

When, O Parjanya, bellowing
 aloud, thundering, thou smitest the
 evil-doers, this whole world exults,
 whatever is upon the earth

yát Parjanya: cp. 2 d. hámsi: 2. s. pr of han (66 A 2). yát
 kim ca: indefinite p.n., whatever (19 b), explains idám víśvam this
 world; if a verb were expressed it would be bhávati.

१० अ॒व॒र्षी॑र्व॒र्षमु॒दु षू॒ गृ॒भा॒या-
 क॒र्धन्वा॒न्यत्वे॒त॒वा उ॑ ।
 अ॒जी॒जन॒ ओष॑धी॒भो॒र्जना॒य॒ कम्
 उ॒त प्र॒जाभ्यो॑ऽवि॒दो म॒नी॒षाम् ॥

अ॒व॒र्षीः । व॒र्षम् । उ॒त् । उ॒ं इति॑ । सु ।
 गृ॒भा॒य॒ ।
 अ॒कः । ध॒न्वा॒नि । अ॒तिऽए॒त॒वै । उ॒ं इति॑ ।
 अ॒जी॒जनः । ओष॑धीः । भो॒र्जना॒य॒ । कम् ।
 उ॒त् । प्र॒जाभ्यः॑ । अ॒वि॒दुः । म॒नी॒षाम् ॥

10 ávarṣīr varṣám: úd u śū gr-
 bhāya;
 ákar dhānvāni átietavá u.
 ájijana ósadhīr bhójanāya kám;
 utá prajābhyo avido manīṣām.

Thou hast shed rain: now wholly
 cease; thou hast made the deserts
 passable again. Thou hast made
 the plants to grow for the sake of
 food; and thou hast found a hymn
 of praise from (thy) creatures.

This concluding stanza, implying that Parjanya has shed abundant rain, describes its results.

āvarṣis : 2 s. s ao. of vṛs. u ṣū : on the Sandhi see 67 c ; on the meaning of the combination, see under u and sú, 180. grbhāya : this pr. stem is sometimes used beside grbhñāti. ákar : 2 s 100t ao. of kr. áti-etavái : cp. p. 463, 14 b a. ájījanas : cp. I d and 4 b. kām : see 180. Here we have the exceptional intrusion of a Jagati Pāda in a Tīṣṭubh stanza (p 445, f. n 7). avidas : a ao. of vid *find, thou hast found = received.* prajābhyas : abl., *from creatures* in gratitude for the bestowal of rain.

PŪṢAN

This god is celebrated in eight hymns, five of which occur in the sixth Mandala. His individuality is vague, and his anthropomorphic traits are scanty. His foot and his right hand are mentioned ; he wears braided hair and a beard. He carries a golden spear, an awl, and a goad. His car is drawn by goats instead of horses. His characteristic food is gruel (karambhá).

He sees all creatures clearly and at once. He is the wooer of his mother and the lover of his sister (Dawn), and was given by the gods to the Sun- maiden Sūryā as a husband. He is connected with the marriage ceremonial in the wedding hymn (x 85). With his golden aerial ships Pūṣan acts as the messenger of Sūrya. He moves onward observing the universe, and makes his abode in heaven. He is a guardian who knows and beholds all creatures. As best of charioteers he drove downward the golden wheel of the sun. He traverses the distant path of heaven and earth, he goes to and returns from both the beloved abodes. He conducts the dead on the far-off path of the Fathers. He is a guardian of roads, removing dangers out of the way, and is called 'son of deliverance' (vimúco nāpāt). He follows and protects cattle, bringing them home unhurt and driving back the lost. His bounty is often mentioned. 'Glowing' (āghrñi) is one of his exclusive epithets. The name means 'prosperer', as derived from pus, *cause to thrive*. The evidence, though not clear, indicates that Pūṣan was originally a solar deity, representing the beneficent power of the sun manifested chiefly in its pastoral aspect.

vi. 54. Metre. Gāyatrī.

१ सं पूषन्विदुषा नय
यो अजस्रानुशासति ।
य एवेदमिति ब्रवत ॥

सम् । पूषन् । विदुषा । नय ।
यः । अजस्र । अनुशासति ।
यः । एवेदमिति ब्रवत ॥

1 sām, Pūṣan, vidūṣā naya,
yó āñjasānuśāsati,
yá evédām iti brávat.

*Conjoin us, O Pūsan, with one
that knows, who shall straightway
instruct us, and who shall say (it
is) 'just here'.*

vidūṣā: inst. governed by the sense of association produced by the combination of naya (nī lead) with sām: cp p. 308, 1 a. The meaning is: 'provide us with a guide'. anu-śāsati (3 s. pr. sb.): who shall instruct us where to find what we have lost. idām: not infrequently, as here, used adverbially when it does not refer to a particular substantive. brávat: 3. s. pr. sb. of brū.

२ समं पूष्णा गमेमहि
यो गृहं अभिशासति ।
इम एवेति च ब्रवत् ॥

सम । जुं इति । पूष्णा । गमेमहि ।
यः । गृहान् । अभिशासति ।
इमे । एव । इति । च । ब्रवत् ॥

2 sām u Pūṣṇā gamemahi,
yó grhāṃ abhiśāsati,
imá evéti ca brávat.

*We would also go with Pūsan,
who shall guide us to the houses,
and shall say (it is) 'just these'.*

u: see p. 221, 2; on its treatment in the Pada text, p 25, f. n. 2. Pūṣṇā: see note on vidūṣā, 1 a. gamemahi (a ao. op. of gam): we would preferably go with Pūsan as our guide. grhān: that is, the sheds in which our lost cattle are.

३ पूष्णश्चक्रं न रिष्यति
न कोशोऽव पद्यते ।
नो अस्य व्यथते पविः ॥

पूष्णः । चक्रम् । न । रिष्यति ।
न । कोशः । अव । पद्यते ।
नो इति । अस्य । व्यथते । पविः ॥

3 Pūṣṇāś cakrām ná riṣyati,
ná kósó áva padyate;
nó asya vyathate pavíh.

*Pūsan's wheel is not injured, the
well (of his car) falls not down, nor
does his felly waver*

nó: = ná u, also not; on the Sandhi cp. 24. kósó va: on the Sandhi accent, see p. 465, 17, 3. asya: unaccented, p. 452, B c. Sāyana explains cakrām as Pūsan's weapon, and pavíh as the edge of that weapon. But this is in the highest degree improbable

because the weapon of Pūṣan is a spear, an awl, or a goad ; while his car is elsewhere mentioned, as well as the goats that draw it, and he is called a charioteer.

४ यो अ॒सौ ह॒विषावि॑धन्
न तं पू॒षापि॑ मृ॒ष्यते ।
प्रथ॒मो वि॑न्दते॒ वसु॑ ॥

यः । अ॒सौ । ह॒विषा॑ । अवि॑धत् ।
न । तम् । पू॒षा । अपि॑ । मृ॒ष्यते॑ ।
प्रथ॒मः । वि॑न्दते॒ । वसु॑ ॥

4 yó asmai havísāvidhan,
ná tám Pūsāpi mṛṣyate :
prathamó vindate vāsu.

*Him who has worshipped him with
oblation Pūsan forgets not : he is
the first that acquires wealth.*

asmai : Pūsan ; on the syntax, see 200, A 1 f, on loss of accent,
see p. 452 B c. āpi : verbal prp. to be taken with mṛṣ prathamás :
the man who worships Pūsan.

५ पू॒षा गा अ॒न्वि॑तु नः
पू॒षा र॑क्ष॒त्वर्व॑तः ।
पू॒षा वा॒जं स॒नो॒तु नः॑ ॥

पू॒षा । गाः । अ॒नु॑ । ए॒तु॑ । नः॑ ।
पू॒षा । र॑क्ष॒तु॑ । अ॒र्व॑तः ।
पू॒षा । वा॒जम् । स॒नो॒तु॑ । नः॑ ॥

5 Pūṣā gā ānu etu naḥ ;
Pūṣā rakṣatu ārvataḥ ;
Pūṣā vājam sanotu naḥ.

*Let Pūsan go after our cows ;
let Pūsan protect our steeds, let
Pūsan gain booty for us*

ānu etu : to be with them and prevent injury or loss. rakṣatu :
to prevent their being lost.

६ पू॒षन्न॑ प्र गा इ॒हि
य॒ज॑मानस्य सु॒न्व॒तः ।
अ॒स्माकं॑ सु॒व॒तामु॑त ॥

पू॒षन् । अ॒नु॑ । प्र । गाः । इ॒हि॑ ।
य॒ज॑मानस्य । सु॒न्व॒तः ।
अ॒स्माक॑म् । सु॒व॒ताम् । उ॒त ॥

6 Pūṣann, ānu prā gā ihi
yājamānasya sunvatāḥ,
asmākam stuvatām utā.

*O Pūsan, go forth after the cows
of the sacrificer who presses Soma,
and of us who praise thee.*

ānu prā ihi : cp. p. 468, 20 a. yājamānasya : of the institutor
of the sacrifice. stuvatām : of the priests as a body.

० माकिनेंशुक्माकीं रिषन्
माकी सं शारि केवटे ।
अथारिष्टाभिरा गहि ॥

माकिः । ने॒श॒त् । मा॒कीम् । रि॒ष॒त् ।
मा॒कीम् । सम् । शा॒रि॒ । के॒व॒टे ।
अथ । अ॒रि॒ष्टा॒भिः । आ । ग॒हि ॥

7 mākīr neśan; mākīm riṣan;
mākīm sām śāri kevate:
athāriṣṭābhīr ā gahi.

*Let not any one be lost, let it
not be injured; let it not suffer
fracture in a pit: so come back
with them uninjured.*

neśat: inj. ao. of naś be lost (see 149 a 2). riṣat: a. ao. inj. of
riś. śāri: ps. ao. inj. of śr crush. āriṣṭābhīr: supply gobhīr.

८ शृण्वन्तं पूषणं वयम्
इर्यमनष्टवेदसम् ।
ईशानं राय ईमहे ॥

शृ॒ण्व॒न्तम् । पू॒ष॒णम् । व॒यम् ।
इ॒र्य॒म् । अ॒न॒ष्ट॒वे॒द॒सम् ।
ई॒शा॒नम् । रा॒यः । ई॒म॒हे ॥

8 śrṇvāntam Pūṣāṇam vayām,
iryam anaṣṭavedasam,
īśāṇam rāyā imahe.

*Pūṣan, who hears, the watchful,
whose property is never lost, who
disposes of riches, we approach.*

ānaṣṭa-vedasam: who always recovers property that has been
lost, he is also called ānaṣṭa-paśu: whose cattle are never lost, cp.
1. 2. 5. 6. 7. rāyās: gen. dependent on īśāṇam (see 202 A a).
imahe: 1. pl. pr. Ā of ī go governing the acc. Pūṣāṇam:
cp. 197 A 1

९ पूषन्तव व्रते वयं
न रिष्येम कदा चन ।
स्तोतारस्त इह स्मसि ॥

पू॒ष॒न् । त॒व । व्र॒ते । व॒यम् ।
न । रि॒ष्ये॒म् । क॒दा । च॒न ।
स्तो॒ता॒रः । ते । इ॒ह । स्म॒सि ॥

9 Pūṣan, tāva vraté vayām
nā riṣyema kādā canā:
stotāras ta ihā smasi.

*O Pūṣan, in thy service may we
never suffer injury we are thy
praisers here.*

Pūṣan tāva: note the Sandhi (40, 2). vraté: that is, while
abiding in thy ordinance. smasi: 1 pl. of as be; c gives the reason
for the hope expressed in a b.

परि पूषा परस्ताद्
धस्तं दधातु दक्षिणम् ।
पुनर्नो नष्टमाजतु ॥

परि । पूषा । परस्तात् ।
हस्तम् । दधातु । दक्षिणम् ।
पुनः । नः । नष्टम् । आ । अजतु ॥

pāri Pūṣā parástād
dhāstam dadhātu dākṣiṇam :
pūnar no naṣtām ājatu.

*Let Pusan put his right hand
around us from afar let him drive
up for us again what has been lost.*

parástād : the ā to be pronounced dissyllabically (cp. p 437. a 8).
pāri dadhātu : for protection dhāstam = hāstam : 54 naṣtām :
from naś be lost ; cp. ānaṣtavedasam in 8 b ājatu : the meaning
of the vb. shows that by the n. naṣtām what is lost cows are
intended.

ĀPAS

The Waters are addressed in four hymns, as well as in a few scattered verses. The personification is only incipient, hardly extending beyond the notion of their being mothers, young wives, and goddesses who bestow boons and come to the sacrifice. They follow the path of the gods Indra, armed with the bolt, dug out a channel for them, and they never infringe his ordinances. They are celestial as well as terrestrial, and the sea is their goal. They abide where the gods dwell, in the seat of Mitra-Varuna, beside the sun. King Varuna moves in their midst, looking down on the truth and the falsehood of men. They are mothers and as such produce Agni. They give their auspicious fluid like loving mothers. They are most motherly, the producers of all that is fixed and that moves. They purify, carrying away defilement. They even cleanse from moral guilt, the sins of violence, cursing, and lying. They also bestow remedies, health, wealth, strength, long life, and immortality. Their blessing and aid are often implored, and they are invited to seat themselves on the sacrificial grass to receive the offering of the Soma priest.

The Waters are several times associated with honey. They mix their milk with honey. Their wave, rich in honey, became the drink of Indra, from it exhilarated and to whom it gave heroic strength. They are invoked to pour the wave which is rich in honey, gladdens the gods, is the delight of Indra, and is produced in the sky. Here the celestial Waters seem to be identified with the heavenly Soma, the beverage of Indra. Elsewhere the Waters used in preparing the terrestrial Soma seem to be meant. When they appear bearing ghee, milk, and honey, they are

accordant with the priests that bring well-pressed Soma for Indra. Soma (vii. 49) delights in them like a young man in lovely maidens; he approaches them as a lover, they are maidens who bow down before the youth

The deification of the Waters is pre-Vedic, for they are invoked as *āpo* in the Avesta also.

vii. 49. Metre: Tristubh.

१ समुद्रज्येष्ठाः सलिलस्य मध्यात्	समुद्रज्येष्ठाः । सलिलस्य । मध्यात् ।
पुनाना यन्त्यनिविशमानाः ।	पुनानाः । यन्ति । अनिविशमानाः ।
इन्द्रो या वज्री वृषभो रराद्	इन्द्रः । याः । वज्री । वृषभः । रराद् ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

1 samudrājyesthāḥ salilasya mā-	Having the ocean as their chief,
dhyāt	from the midst of the sea, purify-
punānā yanti āniviśamānāḥ :	ing, they flow unresting. let those
Índro yā vajrī vṛṣabhó rarāda,	Waters, the goddesses, for whom
tā āpo devīr ihā mām avantu.	Indra, the bearer of the bolt, the mighty
	one, opened a path, help me here.

samudrá-jyesthās: that is, of which the ocean is the largest. salilasya: the aerial waters, referred to as divyās in 2 a, are meant. punānās: cp. pāvakās in c. āniviśamānās: cp. i. 32, 10, where the waters are alluded to as ātisthantīs and āniveśanās standing not still and resting not. rarāda: of Indra, it is said elsewhere (ii. 15, 3), vājreṇa khāny atrṇan nadīnām with his bolt he pierced channels for the rivers. tā āpo, &c. is the refrain of all the four stanzas of this hymn.

२ या आपो दिव्या उत वा स्रवन्ति	याः । आपः । दिव्याः । उत । वा । स्रवन्ति ।
खनित्रिमा उत वा याः स्वयंजाः ।	खनित्रिमाः । उत । वा । याः । स्वयंजाः ।
समुद्रार्था याः शुचयः पावकास्	समुद्रार्थार्थाः । याः । शुचयः । पावकाः ।
ता आपो देवीरिह मामवन्तु ॥	ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 2 yá Āpo divyá utá vā srávanti *The Waters that come from*
 khanítrimā utá vā yáh svayam- *heaven or that flow in channels or*
 jáh; *that arise spontaneously, that clear*
 samudrārthā yáh śúcayah pa- *and purifying have the ocean as*
 vākās: *their goal: let those Waters, the*
 tá Āpo devír ihá mām avantu. *goddesses, help me here.*

divyās: that fall from the sky as rain cp salilāsya mādhyāt
 in 1 a khanítrimās: that flow in artificial channels. cp. Índro
 yá raráda in 1 c. svayamjās: that come from springs samud-
 rārthās: that flow to the sea; cp samudrájyosthah punáná
 yanti in 1 a, b. pāvākās: this word here and elsewhere in the
 RV. must be pronounced pavāká (p. 437 a 9).

- ३ यासां राजा वरुणो याति मध्ये यासाम् । राजा । वरुणः । याति । मध्ये ।
 सत्यानृते अवपश्यन्नानाम् । सत्यानृते इति । अवपश्यन् । जनानाम् ।
 मधुसुतः शुचयो याः पावकाः मधुसुतः । शुचयः । याः । पावकाः ।
 ता आपो देविरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

- 3 yāsām rājā Váruṇo yāti má- *In the midst of whom King*
 dhye, *Varuna goes looking down upon*
 satyānrté avapásyañ jánānām, *the truth and untruth of men, who*
 madhusútah śúcayo yáh pa- *distil sweetness, clear and purify-*
 vākās: *ing let those Waters, the god-*
 tá Āpo devír ihá mām avantu. *desses, help me here.*

Váruṇas: this god (vii. 86) is closely connected with the waters,
 for the most part those of heaven. avapásyan: this shows that
 the celestial waters are here meant; on the Sandhi see 40, 1.
 satyānrté: Prághya (26, cp p. 137, note 3); accent. p. 457, 10 c.
 Note that Dvandvas are not analysed in the Pada text. madhu-
 ścútas: that is, inherently sweet

- ४ यासु राजा वरुणो यासु सोमो यासु । राजा । वरुणः । यासु । सोमः ।
 विश्वे देवा यासुर्जं मदन्ति । विश्वे । देवाः । यासु । ऊर्जम् । मदन्ति ।

वैश्वानरो यास्वमिः प्रविष्टः । वैश्वानरः । यासु । अमिः । प्रविष्टः ।
ता आपो देवीरिह मामवन्तु ॥ ताः । आपः । देवीः । इह । माम् । अवन्तु ॥

‡ yāsu rājā Váruṇo, yāsu Sómo, In whom King Varuna, in whom
Viśve devā yāsu ūrjam mād- Soma, in whom the All-gods drink
anti; exultating strength, into whom
vaiśvānaró yāsu Agniḥ prá- Agni Vaiśvānara has entered. let
viṣṭas: those Waters, the goddesses, help
tā Ápo devīr ihá mām avantu. me here.

ūrjam: cognate acc. with mādanti (cp. 197 A 4) = obtain vigour in exultation, that is, by drinking Soma which is associated with the Waters. vaiśvānarás: belonging to all men, a frequent epithet of Agni práviṣtas: Agni's abode in the Waters is very often referred to; cp. also his aspect as Apām nápāt 'Son of Waters' (ii. 35).

MITRÁ-VÁRUṆĀ

This is the pair most frequently mentioned next to Heaven and Earth. The hymns in which they are conjointly invoked are much more numerous than those in which they are separately addressed. As Mitra (iii. 59) is distinguished by hardly any individual traits, the two together have practically the same attributes and functions as Varuna alone. They are conceived as young. Their eye is the sun. Reaching out they drive with the rays of the sun as with arms. They wear glistening garments. They mount their car in the highest heaven. Their abode is golden and is located in heaven; it is great, very lofty, firm, with a thousand columns and a thousand doors. They have spies that are wise and cannot be deceived. They are kings and universal monarchs. They are also called suras, who wield dominion by means of māyá occult power, a term mainly connected with them. By that power they send the dawns, make the sun averse the sky, and obscure it with cloud and rain. They are rulers and guardians of the whole world. They support heaven, and earth, and air. They are lords of rivers, and they are the gods most frequently thought of and prayed to as bestowers of rain. They have kine yielding refreshment, and streams flowing with honey. They control the rainy skies and the streaming waters. They bedew the pastures with ghee (= rain) and the

spaces with honey They send rain and refreshment from the sky. Rain abounding in heavenly water comes from them. One entire hymn dwells on their powers of bestowing rain

Their ordinances are fixed and cannot be obstructed even by the immortal gods They are upholders and cherishers of order They are barriers against falsehood, which they dispel, hate, and punish They afflict with disease those who neglect their worship.

The dual invocation of these gods goes back to the Indo-Iranian period, for Ahura and Mithra are thus coupled in the Avesta.

vii 61. Metre: Tristubh.

१ उद्वां चतुर्वक्ष्य सुप्रतीकं	उत् । वा॒म् । च॒तुः । व॒क्ष्या॒ । सु॒ऽप्रतीकम् ।
देवयोरिति सूर्यस्तन्वान् ।	दे॒वयोः । ए॒ति । सू॒र्यः । त॒त॒न्वा॒न् ।
अभि यो विश्वा भुवनानि चष्टे	अ॒भि । यः । वि॒श्वा । भु॒व॒ना॒नि । च॒ष्टे ।
स मन्युं मर्त्येषु चिकेत ॥	सः । म॒न्युम् । म॒र्त्येषु॑ । आ । चि॒के॒त् ॥

1 úd vām cákṣur, Varuṇā, suprá- tikam	Up the lovely eye of you two gods, O (Mitra and) Varuna, rises,
deváyor eti Súrīas tatanvān.	the Sun, having spread (his light);
abhí yó víśvā bhúvanāni cáṣṭe,	he who regards all beings observes
sá manyúm mártīṣu á ciketa.	their intention among mortals.

cákṣur: cp vii. 63, 1, úd u eti . . . Súrīah . . . cákṣur Mitrásya Várunasya up rises the Sun, the eye of Mitra and Varuna. Varuṇa: has the form of the voc. s., which could be used elliptically, but the Padapātha takes it as the shortened form of the elliptical dual Varuṇā (cp. 193, 2 a), cp. deva in 7 a. It is, however, difficult to see why the ā should have been shortened, because it conforms to the normal break (—) of the Tristubh line (see p. 441). abhí . . . cáṣṭe: the Sun is elsewhere also said to behold all beings and the good and bad deeds of mortals. manyúm: that is, their good or evil intentions. ciketa: pf. of cit perceive (cp. 139, 4). In d the caesura irregularly follows the third syllable.

२ प्र वां स मित्रावरुणावृतावा	प्र । वा॒म् । सः । मि॒त्रा॒व॒रु॒णा॒ । अ॒वृ॒ता॒वा ।
विप्रो मन्त्रानि दीर्घश्रुदियति ।	वि॒प्रः । म॒न्त्रा॒नि । दी॒र्घ॒श्रु॒त् । इ॒य॒ति॒ ।

यस्य ब्रह्माणि सुक्रतू अवाय
आ यत्क्रत्वा न श्रद्धः पृथैथे ॥

यस्य । ब्रह्माणि । सुक्रतू इति सुऽक्रतू ।
अवायः ।

आ । यत् । क्रत्वा । न । श्रद्धः । पृथैथे
इति ॥

2 prā vām sá, Mitrā-Varuṇāv,
rtāvā
vípro mánmāni dīrghaśrūd
iyarti,
yásya bráhmāni, sukratū, á-
vātha,
á yát krátvā ná śarādah pr-
náithe.

Forth for you two, O Mitra-
Varuna, this pious priest, heard
afar, sends his hymns, that ye may
favour his prayers, ye wise ones,
that ye may fill his autumns as it
were with wisdom.

iyarti: 3. s pr. of r go yásya . . . ávāthas = yát tásya
ávāthas: on the sb. with relatives see p. 356, 2 sukratū: see
note on rtāvarī, i. 160, 1 b The repeated unaccented word in the
Pada text here is not marked with Anudāttas because all unaccented
syllables following a Svarita are unmarked á prnáithe . 2. du. sb.
pr of prñ fill. The meaning of d is not quite certain, but is
probably 'that ye who are wise may make him full of wisdom
all his life' śarādas: autumns, not varsāni rains (which only
occurs in the AV), regularly used in the RV. to express years of
life. because that was the distinctive season where the RV. was
composed.

३ प्रोरोर्मिवावरुणा पृथिव्याः
प्र दिव ऋष्वार्द्धहृतः सुदानू ।
स्यशो दधाथे ओषधीषु विक्ष्व
ऋधग्यतो अनिमिषं रक्षमाणा ॥

प्र । उरोः । मिवावरुणा । पृथिव्याः ।
प्र । दिवः । ऋष्वार्द्धहृतः । सुदानू इति
सुऽदानू ।
स्यशः । दधाथे इति । ओषधीषु । विक्ष्व ।
ऋधक् । यतः । अनिमिषम् । रक्षमाणा ॥

3 prā urór, Mitrā-Varuṇā, prthi-
vyāh,

From the wide earth, O Mitra-
Varuna, from the high lofty sku

prá divá ṛṣvād brhatáh, su- O bounteous ones, ye have placed
dānū, your spies that go separately, in
spáśo dadhāthe ósadhīṣu vikṣū plants and abodes, ye that protect
fdhag yató, 'nimīṣam rákṣa- with unwinking eye.
mānā.

urós : here used as f. (as adjectives in u may be. 98), though the f. of this particular adj. is otherwise formed with ī : urv-ī. sudānū : see note on sukratū in 2 c. spáśas : the spies of Varuṇa (and Mitra) are mentioned in several passages dadhāthe : Pragrhya (26 b) ósadhīṣu : the use of this word seems to have no special force here beyond expressing that the spies lurk not only in the houses of men, but also outside. yatás : pr. pt. A. pl. of 1 go. ánimīṣam : acc. of á-nimīṣ f. non-winking, used adverbially, to be distinguished from the adj. a-nimīṣá also used adverbially in the acc. The initial a must be elided for the sake of the metre.

४ शंसो मित्रस्य वरुणस्य धाम् शंस । मित्रस्य । वरुणस्य । धाम ।
शुष्मो रोदसी बद्धधे महित्वा । शुष्मः । रोदसी इति । बद्धधे । महित्वा ।
अयन्मासा अयज्वनामवीराः अयन् । मासाः । अयज्वनाम् । अवीराः ।
प्र यज्ञमन्मा वृजनं तिराते ॥ प्र । यज्ञमन्मा । वृजनम् । तिराते ॥

4 śamsā Mitrāsya Vārunasya dhā- I will praise the ordinance of
ma : Mitra and Varuna. their force
śusmoródasī badbadhe mahitvā. presses apart the two worlds with
áyan māsā áyajvanām avírāḥ, might. May the months of non-
prá yajñāmanmā vṛjanam tīrāte. sacrificers pass without sons ; may
he whose heart is set on sacrifice
extend his circle

śamsā : this form may be the 2. s. P. ipv. with metrically lengthened final vowel, as the Pada text interprets it ; or the 1 s. sb. P. (p. 125). The latter seems more likely because the poet speaks of himself in the 1. prs. (twice) in 6 a, b also. badbadhe : int. of bādḥ (174 a), cp. vii. 23, 3, ví bādhiṣta syá ródasī mahitvā he has pressed asunder the two worlds with his might. mahitvā is a

(p. 77). áyan: 3. pl. p. sb. of *go* (p. 130) avírās: predicative = *as sonless*. on the accent see p. 455, 10 c a yajñāmanmā: contrasted with áyajvanām (accent p. 455, f. n. 2). prá tirāte: 3. s. sb. pr. of *tī* *cross*; this cl. vb. is often used in the sense of *prolonging life* (Ā. one's own, P. that of others), here of increasing the number of one's sons (as opposed to avírās in c); cp. prá yé bandhum tirāte, gávyā prñcānto áśvyā maghāni *who further their kin, giving abundantly gifts of cows and horses* (vii. 67, 9)

५ अमूरा विश्वा वृषणाविमा वां अमूरा । विश्वा । वृषणौ । इमाः । वाम् ।
 न यासु चित्रं ददृशे न यज्ञम् । न । यासु । चित्रम् । ददृशे । न । यज्ञम् ।
 द्रुहः सचन्ते अनृता जनानां द्रुहः । सचन्ते । अनृता । जनानाम् ।
 न वा निष्यान्चिते अभूवन् ॥ न । वाम् । निष्यानि । अचिते । अभूवन् ॥

5 ámūrā, víśvā, vṛṣaṇāv, imā O wise mighty ones, all these
 vām, (praises) are for you two, in which
 ná yāsu citrām dádrśe, ná ya- no marvel is seen nor mystery.
 kṣām. Avengers follow the falsehoods of
 druhah sacante anṛtā jánānām: men: there have been no secrets
 ná vām niṣyāni acite abhūvan. for you not to know.

The interpretation of this stanza is uncertain. Following the Padapātha I take ámūrā to be a du. m. agreeing with vṛṣaṇau, but víśvā for víśvās (contrary to the Pada) f. pl. N. agreeing with imās *these* (sc. stutāyas) ná citrām: that is, no deceit or falsehood. dádrśe: 3. s. pf. Ā. with ps. sense, as often (cp. p. 342 a) drúhas: the spies of Varuna (cp. 3 c). ná niṣyāni: explains c: there is nothing hidden from you. a-cíte: dat. inf. (cp. 167, 1 a).

६ एसु वां यज्ञं मह्यं नमोभिर् एसु । यज्ञं इति । वाम् । यज्ञम् । मह्यम् ।
 ऊवे वा मित्रावरुणा सबाधः । नमःऽभिः ।
 प्र वां मन्त्रान्यचसे नवानि ऊवे । वाम् । मित्रावरुणा । सबाधः ।
 द्युतानि ब्रह्म जुजुषन्तिमानि ॥ प्र । वाम् । मन्त्रानि । अचसे । नवानि ।
 द्युतानि । ब्रह्म । जुजुषन् । इमानि ॥

- 6 sām u vām yajñām mahayam With reverence I will consecrate
 nāmobhir; for you the sacrifice ; I call on you
 huvé vām, Mitrā-Varunā, sa- two, Mitra-Varuna, with zeal.
 bādhas. (These) new thoughts are to praise
 prá vām mánmāni rcāse nāvāni; you ; may these prayers that have
 krtāni bráhma juṣṣann imāni. been offered be pleasing.

sām mahayam: 1. s in] es of mah. huvé: 1. s pr Ā. of hū call. sabādhas: note that the pcl. sa is separated in the Pada text, though the privative pcl. a is not. prá . . . rcāse: dat. inf. from arc praise (see p 192, b 1; cp p 463, notes 2 and 8). nāvāni: the seers often emphasize the importance of new prayers bráhma. n pl, see 90, p. 67 (bottom) and note 4. juṣṣan: 3. pl. sb. pf. of juṣ (140, 1).

- ७ इयं देव पुरोहितिर्युवभ्यां इयम् । देवा । पुरःऽहितिः । युवऽभ्याम् ।
 यज्ञेषु मित्रावरुणावकारि । यज्ञेषु । मित्रावरुणौ । अकारि ।
 विश्वानि दुर्गा पिपृतं तिरो नो विश्वानि । दुःऽगा । पिपृतम् । तिरः । नः ।
 यूयं पात स्वस्तिभिः सदा नः ॥ यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

- 7 iyām, devā, puróhitir yuvá- This priestly service, O gods, has
 bhyām been rendered to you two at sacri-
 yajñeṣu, Mitrā-Varunāv, akāri; fices, O Mitra-Varuna. Take us
 víśvāni durgā p'pṛtaṁ tiró no. across all hardships Do ye protect
 yūyām pāta suastíbhīh sādā us evermore with blessings.
 nah.

This final stanza is a repetition of the final stanza of the preceding hymn (vii. 60), d is the refrain characteristic of the hymns of the Vasistha family, concluding three-fourths of the hymns of the seventh Maṇḍala

deva: voc. du, shortened for devā (cp. Varuṇa in 1 a) as restored in the Pada text. yuvábhyām: note the difference between this form and yúvabhyām, dat. du. of yuvan youth Mitrā-Varunau: note that in the older parts of the RV the du. ending au occurs

only within a Pāda before vowels, in the Sandhi form of āv. akāri: ps ao of kṛ do. pīpṛtam: 2. du 1pv. pr. of pṛ put across. yūyām. pl., scil. devās, because the line is a general refrain addressed to the gods, not to Mitra-Varuna.

SŪRYA

Some ten hymns are addressed to Sūrya. Since the name designates the orb of the sun as well as the god, Sūrya is the most concrete of the solar deities, his connexion with the luminary always being present to the mind of the seers. The eye of Sūrya is several times mentioned; but Sūrya himself is also often called the eye of Mitra and Varuna, as well as of Agni and of the gods. He is far-seeing, all-seeing, the spy of the whole world; he beholds all beings, and the good and bad deeds of mortals. He arouses men to perform their activities. He is the soul or guardian of all that moves or is stationary. His car is drawn by one steed called *etaśā*, or by seven swift mares called *hārit bays*.

The Dawn or Dawns reveal or produce Sūrya, he shines from the lap of the Dawns, but Dawn is also sometimes Sūrya's wife. He also bears the metronymic Āditya or Āditeya, son of the goddess Aditi. His father is Dyaus or Heaven. The gods raised him who had been hidden in the ocean, and they placed him in the sky, various individual gods, too, are said to have produced Sūrya or raised him to heaven.

Sūrya is in various passages conceived as a bird traversing space; he is a ruddy bird that flies; or he is a flying eagle. He is also called a mottled bull, or a white and brilliant steed brought by Dawn. Occasionally he is described as an inanimate object. he is a gem of the sky, or a variegated stone set in the midst of heaven. He is a brilliant weapon (*āyudha*) which Mitra-Varuna conceal with cloud and rain, or their felly (*pavī*), or a brilliant car placed by them in heaven. Sūrya is also sometimes spoken of as a wheel (*cakrá*), though otherwise the wheel of Sūrya is mentioned. Sūrya shines for all the world, for men and gods. He dispels the darkness, which he rolls up like a skin, or which his rays throw off like a skin into the waters. He measures the days and prolongs life. He drives away sickness, disease, and evil dreams. All creatures depend on him, and the epithet 'all-creating' (*viśvá-karman*) is once applied to him. By his greatness he is the divine priest (*asurya puróhita*) of the gods. At his rising he is besought to declare men sinless to Mitra-Varuna and to other gods.

The name Sūrya is a derivative of *svār light*, and cognate with the Avestic *hware sun*, which has swift horses and is the eye of Ahura Mazda.

vii. 63. Metre : Triṣṭubh.

ति सुभगो विश्वचक्षाः
धारणः सूर्यो मानुषाणाम् ।
मित्रस्य वरुणस्य देवस्य
वै यः समविव्यक्तमांसि ॥

उत् । ऊं इति । एति । सुभगः । विश्वः
चक्षाः ।
साधारणः । सूर्यः । मानुषाणाम् ।
चक्षुः । मित्रस्य । वरुणस्य । देवः ।
चर्मऽइव । यः । समऽअविव्यक् । तमांसि ॥

u eti subhāgo viśvácakṣāḥ
dhāraṇaḥ Sūrio mānuṣāṇām,
kṣur Mitrāsya Vāruṇasya
devás,
rmeva yāḥ samāvivyak tá-
māmsi.

Up rises the gemal all-seeing
Sun, common to all men, the eye
of Mitra and Varuna, the god who
rolled up the darkness like a
skin.

viśvácakṣās : cp. urucákṣās in 4 a ; on the accentuation of these
o words cp. p. 454, 10 and p. 455, 10 ca. cákṣus : cp. vii 61, 1.
n-āvivyak : 3. s. 1pf. of vyac extend. cárma iva : cp. iv 13, 4,
imáyah Sūriasya cármevāvādhus támo apsú antáh the rays
the sun have deposited the darkness like a skin within the waters.

ति प्रसवीता जनानां
तन्केतुरर्णवः सूर्यस्य ।
तानं चक्रं पर्याविवृत्सन्
तृशो वहति धूर्षु युक्तः ॥

उत् । ऊं इति । एति । प्रऽसविता । जना-
नाम् ।
महान् । केतुः । अर्णवः । सूर्यस्य ।
समानं । चक्रम् । परिऽआविवृत्सन् ।
यत् । एतृशः । वहति । धूऽसु । युक्तः ॥

u eti prasavitā jánānām
dhān ketúr arṇavāḥ Sūriasya,
mānām cakrām pariāvivṛtsan,
d Etaśó váhati dhūrṣú yuktáh

Up rises the rouser of the people,
the great waving banner of the Sun,
desiring to revolve hither the uni-
form wheel, which Etaśa, yoked to
the pole, draws.

prasavitā: with metrically lengthened i (cp. p. 440, 4) for prasavitā as restored by the Padapāṭha; cp. 4 c, jānāh Sūryena prāsūtāh. samānām: *uniform*, with reference to the regularity of the sun's course. cakrām: a single wheel of the sun, doubtless with reference to the shape of the luminary, is regularly spoken of. paryāvivṛtsan: ds. of vrt *turn*, cp. p. 462, 13 a. Etaśās: as the name of the sun's steed, is several times mentioned; but Sūrya is also often said to be drawn by seven steeds; cp. i 164, 2, saptā yuñjanti rātham ékacakram, ékō áśvo vahati saptānāmā *seven yoke the one-wheeled car, one steed with seven names draws it*. dhūrṣū: the loc. pl. as well as the s of this word is used in this way.

३ विभ्राजमान उषसामुपस्थाद् विभ्राजमानः । उषसाम् । उपऽस्थात् ।
 रैभैरुदेत्यनुमद्यमानः । रैभैः । उत । एति । अनुऽमद्यमानः ।
 एष मे देवः सविता चक्रन्द् एषः । मे । देवः । सविता । चक्रन्द् ।
 यः समानं न प्रमिनाति धाम् ॥ यः । समानम् । न । प्रऽमिनाति । धाम् ॥

३ vibhrājamāna uṣāsām upāsthād *Shining forth he rises from the*
 rebhāir úd eti anumadyāmānaḥ. *lap of the dawns, greeted with*
 eṣā me devāḥ Savitā cachanda, *gladness by singers. He has seemed*
 yāḥ samānām ná pramināti dhā- *to me god Savitr who infringes not*
 ma *the uniform law.*

cachanda: here the more concrete god Sūrya is approximated to Savitr (l. 35), who is in several passages spoken of as observing fixed laws. In this hymn Sūrya is also referred to with terms (prasavitā, prāsūtās) specially applicable to Savitr. ná pramināti: cp. what is said of Dawn in i. 123, 9, ṛtāsya ná mināti dhāma *she infringes not the law of Order*.

४ दिवो रुक्म उरुचक्षा उदेति दिवः । रुक्मः । उरुऽचक्षाः । उत । एति ।
 दूरेऽर्थस्तरणिभ्राजमानः । दूरेऽर्थः । तरणिः । भ्राजमानः ।
 नूनं जनाः सूर्येण प्रसूता नूनम् । जनाः । सूर्येण । प्रऽसूताः ।
 अयन्नर्थानि कृणवन्नपांसि ॥ अयन् । अर्थानि । कृणवन्न ^{Mazda} अपांसि ॥

- 4 divó rukmá urucáksā úd eti, *The golden gem of the sky, far-
dūrēarthas tarānir bhiája- seeing rises, whose goal is distant,
mānah. speeding onward, shining Now
nūnām jānāh Sūriṇa prāsūtā may men, aroused by the Sun,
āyann ārthāni, kṛṇāvann á- attain their goals and perform their
pāmsi. labours*

divó rukmāḥ : cp. vi. 51, 1, rukmó ná divá údītā vy ādyaut
like a golden gem of the sky he has shone forth at sunrise; and
v. 47, 3, mādhye divó níhitah prśnir ásmā the variegated stone
set in the middle of the sky. dūrēarthas : Sūrya has far to travel
before he reaches sunset. āyan 3. pl. pr. sb of 1 go ārthāni :
note that this word is always n in the RV. except in two hymns
of the tenth book, in which it is m. kṛṇāvan : 3 pl. pr sb. of kṛ
do ; accented because beginning a new sentence (p. 465, 18 a).

- ५ यत्रा चक्रुर्मृता गातुमस्मै यत्र । चक्रुः । अमृताः । गातुम् । अस्मै ।
स्त्रेनो न दीयन्नन्विति पाथः । स्त्रेनः । न । दीयन् । अनु । एति । पाथः ।
प्रति वां सूर उदिते विधेम प्रति । वाम् । सूरै । उतऽदिते । विधेम ।
नमोभिर्मित्रावरुणोत हव्यैः ॥ नमःऽभिः । मित्रावरुणा । उत । हव्यैः ॥

- 5 yātrā cakrūr amṛtā gātum *Where the immortals have made
asmai, a way for him, like a flying eagle
śyenó ná dīyann ānu eti pā- he follows his path. To you two,
thah. when the sun has risen, we would
prāti vām, sūra údite, vidhema pay worship with adorations, O
námobhir Mitrā-Varuṇotá ha- Mitra-Varuna, and with offerings.
vyāih.*

yātrā : the final vowel metrically lengthened amṛtās : various
gods, as Varuṇa, Mitra, and Aiyaman (vii 60, 4), are said to have
made paths for the sun prāti to be taken with vidhema sūra
údite : loc. abs. (205 b).

- ६ नू मित्रो वरुणो अर्यमा नस् नु । मित्रः । वरुणः । अर्यमा । नः ।
तने तोकाय वरिवो दधन्तु । तने । तोकाय । वरिवः । दधन्तु ।

सुगा नो विश्वा सुपथानि सन्तु सुगा । नः । विश्वा । सुपथानि । सन्तु ।
 यूयं पात स्वस्तिभिः सदा नः ॥ यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

- 6 nū Mitro Váruṇo Aryamā nas Now may Mitra, Varuna, and
 tmāne tokāya vārivo dadhantu: Aryaman grant wide space to us
 sugā no víśvā supāthāni santu. ourselves and to our offspring.
 yūyām pāta suastíbhīh sādā Let all our paths be fair and easy
 naḥ. to traverse. Do ye protect us ever-
 more with blessings.

nū: to be pronounced with a slur as equivalent to two syllables (—, cp. p. 437 a 8); only nū occurs as the first word of a sentence, never nú (p. 238); the Pada text always has nú. tmāne: this word (cp. 90, 2, p. 69) is often used in the sense of *self*, while ātmān is only just beginning to be thus used in the RV. (115 b a) and later supplants tanū *body* altogether. dadhantu: 3. pl. pr. according to the a conj. (p. 144, B 3 β) instead of dadhatu. sugā: lit. *may all (paths) be easy to travel and easy to traverse*. This final stanza is a repetition of the final stanza of the preceding hymn (vii. 62). On d see note on vii. 61, 6.

ĀŚVÍNĀ

These two deities are the most prominent gods after Indra, Agni, and Soma, being invoked in more than fifty entire hymns and in parts of several others. Though their name (*āśv-in horseman*) is purely Indian, and though they undoubtedly belong to the group of the deities of light, the phenomenon which they represent is uncertain, because in all probability their origin is to be sought in a very early pre-Vedic age.

They are twins and inseparable, though two or three passages suggest that they may at one time have been regarded as distinct. They are young and yet ancient. They are bright, lords of lustre, of golden brilliancy, beautiful, and adorned with lotus-garlands. They are the only gods called golden-pathed (*hīranya-vartanī*). They are strong and agile, fleet as thought or as an eagle. They possess profound wisdom and occult power. Their two most distinctive and frequent epithets are *dasrá wondrous* and *nāsatya true*.

They are more closely associated with honey (*mádhu*) than any of the other gods. They desire honey and are drinkers of it. They have a skin

filled with honey. they poured out a hundred jars of honey. They have a honey-grad, and their car is honey-hued and honey-bearing. They give honey to the bee and are compared with bees. They are, however, also fond of Soma, being invited to drink it with Usas and Sūrya. Their car is sunlike and, together with all its parts, golden. It is threefold and has three wheels. It is swifter than thought, than the twinkling of an eye. It was fashioned by the three divine artificers, the Rbhus. It is drawn by horses, more commonly by birds or winged steeds, sometimes by one or more buffaloes, or by a single ass (rāsabha). It passes over the five countries, it moves around the sky; it traverses heaven and earth in one day, it goes round the sun in the distance. Their revolving course (vartī), a term almost exclusively applicable to them, is often mentioned. They come from heaven, air, and earth, or from the ocean, they abide in the sea of heaven, but sometimes their locality is referred to as unknown. The time of their appearance is between dawn and sunrise: when darkness stands among the ruddy cows, Usas awakens them, they follow after her in their car, at its yoking Usas is born. They yoke their car to descend to earth and receive the offerings of worshippers. They come not only in the morning, but also at noon and sunset. They dispel darkness and chase away evil spirits.

The Āśvins are children of Heaven, but they are also once said to be the twin sons of Vivasvant and Tvastr's daughter Saranyū (probably the rising Sun and Dawn). Pūsan is once said to be their son, and Dawn seems to be meant by their sister. They are often associated with the Sun conceived as a female called either Sūryā or more commonly the daughter of Sūrya. They are Sūryā's two husbands whom she chose and whose car she mounts. Sūryā's companionship on their car is indeed characteristic. Hence in the wedding hymn (x 85) the Āśvins are invoked to conduct the bride home on their car, and they (with other gods) are besought to bestow fertility on her.

The Āśvins are typically succouring divinities. They are the speediest deliverers from distress in general. The various rescues they effect are of a peaceful kind, not deliverance from the dangers of battle. They are characteristically divine physicians, healing diseases with their remedies, restoring sight, curing the sick and the maimed. Several legends are mentioned about those whom they restored to youth, cured of various physical defects, or befriended in other ways. The name oftenest mentioned is that of Bhujyu, whom they saved from the ocean in a ship.

The physical basis of the Āśvins has been a puzzle from the time of the earliest interpreters before Yāska, who offered various explanations, while modern scholars also have suggested several theories. The two most probable are that the Āśvins represented either the morning twilight, as

half light and half dark, or the morning and the evening star. It is probable that the Aśvins date from the Indo-European period. The two horsemen, sons of Dyaus, who drive across the heaven with their steeds, and who have a sister, are parallel to the two famous horsemen of Greek mythology, sons of Zeus, brothers of Helena, and to the two Lettic God's sons who come riding on their steeds to woo the daughter of the Sun. In the Lettic myth the morning star comes to look at the daughter of the Sun. As the two Aśvins wed the one Sūryā, so the two Lettic God's sons wed the one daughter of the Sun, the latter also (like the Dioskouroi and the Aśvins) are rescuers from the ocean, delivering the daughter of the Sun or the Sun himself.

vii. 71. Metre: Triṣṭubh.

१ अप॒ स्वसु॑रुषसो॒ नग्नि॑र्जहीति	अप॑ । स्वसुः । उ॒षसः । नक् । जि॒ही॒ते ।
रि॒णक्ति॑ कृ॒ष्णीरु॑षाय॒ पन्था॑म् ।	रि॒णक्ति॑ । कृ॒ष्णीः । अ॒रु॒षाय॑ । पन्था॑म् ।
अश्वा॑मघा॒ गोम॑घा वां ऊ॒वेम॒	अश्वा॑मघा । गोम॑घा । वा॒म् । ऊ॒वेम॒ ।
दिवा॒ नक्तं॑ शरु॒मस्मदु॑योतम् ॥	दिवा॑ । नक्तं॑ । शरु॒म् । अ॒स्मत् । यु॒यो॒तम् ॥

1 āpa svásur Uśásō Nág jihīte:	<i>Night departs from her sister</i>
riṇákti kṛṣṇír aruśáya pánthām.	<i>Dawn. The black one yields a</i>
áśvāmaghā, gomaghā, vām hu-	<i>path to the ruddy (sun). O ye that</i>
vema:	<i>are rich in horses, rich in cows,</i>
divā náktam śárum asmád yu-	<i>on you two we would call by day</i>
yotam.	<i>and night ward off the arrow</i>
	<i>from us</i>

Nák (N. of nās): this word occurs here only. āpa jihīte: 3. s. Ā. from 2. hā. Uśásas: abl., with which svásur agrees. Night and Dawn are often called sisters, e.g. svāsā svásre jyāyasyai yónim āraik *the (one) sister has yielded her place to her greater sister* (1. 124, 8); and their names are often joined as a dual divinity, náktosāsā. The hymn opens thus because the Aśvins are deities of the early dawn. kṛṣṇís (dec., p. 87): night; cp. 1. 113, 2, śvetyā āgād āraig u kṛṣṇā sádanāni asyāh *the bright one has come, the black one has yielded her abodes to her*. riṇákti: 3 s pr. of ric leave. aruśáya: to the sun; cp. 1. 113, 16, āraik pánthām yátave sūryāya *she has*

yielded a path for the sun to go. pānthām: on the dec. see 97, 2a
 gómaghā: on the accentuation of this second voc., see p. 465, 18a.
 śárum: *the arrow* of death and disease; for the Āśvins are characteristically healers and rescuers. asmád: p. 104. yuyotam: 2. du. of *yu separate*, for yuyutam; cp. 2 c and note on 11. 33, 1 b.

२ उपायातं दाशुषे मर्त्याय उपऽआयातम् । दाशुषे । मर्त्याय ।
 रथेन वाममश्विना वहन्ता । रथेन । वामम् । अश्विना । वहन्ता ।
 युयुतमस्सदनिराममीवां युयुतम् । अस्सत् । अनिराम् । अमीवाम् ।
 दिवा नक्तं माध्वी चासीथां नः ॥ दिवा । नक्तम् । माध्वी इति । चासीथाम् ।
 नः ॥

2 upāyātam dāsūse mārtyāya Come hither to the aid of the
 ráthena vāmám, Áśvinā, vāh- pious mortal, bringing wealth on
 antā. your car, O Āśvins. Ward off
 yuyutám asmád ánirām ámi- from us languor and disease:
 vām: day and night, O lovers of honey,
 dívā naktám, mādhvī, trāsī- may you protect us.
 thām nah.

upa-ā-yātam: 2. du. ipv. of yā go; on the accent see p 469,
 20 A a a. mādhvī: an epithet peculiar to the Āśvins. trāsīthām:
 2. du. Ā. s ao. op. of trā protect (143, 4); irregularly accented as if
 beginning a new sentence.

३ आ वां रथमवमस्यां वृष्टौ आ । वाम् । रथम् । अवमस्याम् । वि
 सुम्नायवो वृषणो वर्तयन्तु । ऽउष्टौ ।
 स्यूमगभस्तिमृतयुग्मिश्चैर् सुम्नऽयवः । वृषणः । वर्तयन्तु ।
 आश्विना वसुमन्तं वहेथाम् ॥ स्यूमऽगभस्तिम् । ऋतयुग्मिः । अश्वैः ।
 आ । अश्विना । वसुऽमन्तम् । वहेथाम् ॥

3 ā vām rátham avamásyām víu- Let your kindly stallions whirl
 śtau hither your car at (this) latest day-
 sumnāyavo vṛṣaṇo vartavantu. break. Do ye, O Āśvins, bring it

syūmagabhastim ṛtayūgbhir áś- *that is drawn with thongs with your*
 vair, *horses yoked in due time, hither,*
 á, Aśvinā, vāsumantaṃ vahethām. *laden with wealth.*

avamāsyām: prn adj (120 c 1). sumnāyāvas the vowel is
 metrically lengthened in the second syllable, but, when this word
 occupies another position in the Pāda, the short vowel remains

४ यो वां रथो नृपती अस्ति वोल्हा यः । वाम् । रथः । नृपती इति नृपती ।
 त्रिवन्धुरो वसुमाँ उस्त्रयामा । अस्ति । वोल्हा ।
 आ न एना नासत्योप यातम् त्रिवन्धुरः । वसुमान् । उस्त्रयामा ।
 अभि यद्वाँ विश्वप्स्यो जिगाति ॥ आ । नः । एना । नासत्या । उप । यातम् ।
 अभि । यत् । वाम् । विश्वप्स्यः । जि-
 गाति ॥

4 yó vām rátho, nrpatī, ásti *The car, O lords of men, that is*
 volhá, *your vehicle, three-seated, filled with*
 trivandhuró vāsumāñ usrá- *riches, faring at daybreak, with that*
 yāmā, *come hither to us, Nāsatyas, in*
 é na ená, Nāsatyā, úpa yātam, *order that, laden with all food, for*
 abhí yád vām viśvápsnyo jigāti. *you it may approach us*

trivandhurás: accent, p 455 ca. vāsumāñ: Sandhi, 39. á
 úpa yātam: p 468, 20 a; cp. note on upáyātam in 2 a ená:
 p. 108 yád: p. 357 vām: ethical dat. viśvápsnyas: the
 meaning of this word being doubtful, the sense of the whole Pāda
 remains uncertain. jigāti 3. s. sb. of gā go, indistinguishable from
 the ind.

५ युवं चवानं जरसोऽमुमुक्तं युवम् । चवानम् । जरसः । अमुमुक्तम् ।
 नि पेदवं ऊहयुराऽनुमश्वम् । नि । पेदवं । ऊहयुः । आशुम् । अश्वम् ।
 निरंहसस्तमसः स्यर्तमन्त्रि निः । अंहसः । तमसः । स्यर्तम् । अन्त्रिम् ।
 नि जाङ्घं शिथिरे धातमन्तः ॥ नि । जाङ्घम् । शिथिरे । धातम् । अन्त-
 रिन्नि ॥

uvām Cyāvānaṃ jarāso 'mu-	<i>Ye two released Cyavāna from</i>
muktam,	<i>old age, ye brought a swift horse</i>
i Pedāva ūhathur āśúm āś-	<i>to Pedu, ye rescued Atri from</i>
vam;	<i>distress and darkness; ye placed</i>
ir āmhasas tāmasaḥ spartam	<i>Jāhusa in freedom.</i>
Ātrim,	
i Jāhuṣām śithiré dhātam	
antáh.	

yuvām: note that this is the nom., yuvām being the acc.: p. 105 yāvāna is several times mentioned as having been rejuvenated by the Āśvins jarāśas: abl. (p. 316 b) amumuktam: ppf. of muc (140, 6, p. 158). ní ūhathur: 2. du. pf. of vah. Pedāve: edu is several times mentioned as having received a swift, white, repent-killing steed from the Āśvins. nīh spartam: 2. du. root of spr (cp. 148, 1 a). The ao. in e and d is irregularly used in narrative sense ní dhātam: 2. du. root ao. of dhā. In 1. 116, 20 is said of the Āśvins. 'ye carried away at night Jāhuṣa who was compassed on all sides'.

यं मनीषा इयमश्विना गीर्	इयम् । मनीषा । इयम् । अश्विना । गीः ।
मां सुवृक्तिं वृषणा जुषेयाम् ।	इमाम् । सुऽवृक्तिम् । वृषणा । जुषेयाम् ।
मा ब्रह्माणि युवयून्मग्न	इमा । ब्रह्माणि । युवऽयूनि । अग्नम् ।
य पात स्वस्तिभिः सदा नः ॥	यूयम् । पात । स्वस्तिभिः । सदा । नः ॥

yām manīṣā, iyām, Āśvinā, gīr.	<i>This is my thought, this, O</i>
nām suvr̥ktīm, vṛṣanā, juṣe-	<i>Āśvins, my song. Accept gladly</i>
thām.	<i>this song of praise, ye mighty ones</i>
nā brāhmāṇi yuvayūni agman.	<i>These prayers have gone addressed</i>
ūyām pāta suastíbhīh sádā	<i>to you Do ye protect us evermore</i>
naḥ.	<i>with blessings.</i>

manīṣā: this is one of the four passages in which the nom. of the ei. ā dec. does not contract with a following vowel in the Samhitā text, here owing to its preceding the caesura (cp. note on v. 11, 5 b).

gīr: 82. agman: ३. pl. root ao of gam (148, 1 e). This stanza is a repetition of the last stanza of the preceding hymn (vii. 70), which also is addressed to the Aśvins. On d see note on vii. 61, 6.

VĀRUNA

Beside Indra (ii. 12) Varuna is the greatest of the gods of the RV, though the number of the hymns in which he is celebrated alone (apart from Mitra) is small, numbering hardly a dozen.

His face, eye, arms, hands, and feet are mentioned. He moves his arms, walks, dives, sits, eats, and drinks. His eye with which he observes mankind is the sun. He is far-sighted and thousand-eyed. He treads down wiles with shining foot. He sits on the strewn grass at the sacrifice. He wears a golden mantle and puts on a shining robe. His car, which is often mentioned, shines like the sun, and is drawn by well-yoked steeds. Varuna sits in his mansions looking on all deeds. The Fathers behold him in the highest heaven. The spies of Varuna are sometimes referred to: they sit down around him; they observe the two worlds, they stimulate prayer. By the golden-winged messenger of Varuna the sun is meant. Varuna is often called a king, but especially a universal monarch (*samrāj*). The attribute of sovereignty (*ksatrā*) and the term *ásura* are predominantly applicable to him. His divine dominion is often alluded to by the word *māyā* *occult power*, the epithet *māyin* *crafty* is accordingly used chiefly of him.

Varuna is mainly lauded as upholder of physical and moral order. He is a great lord of the laws of nature. He established heaven and earth, and by his law heaven and earth are held apart. He made the golden swing (the sun) to shine in heaven, he has made a wide path for the sun; he placed fire in the waters, the sun in the sky, Soma on the rock. The wind which resounds through the air is Varuna's breath. By his ordinances the moon shining brightly moves at night, and the stars placed up on high are seen at night, but disappear by day. Thus Varuna is lord of light both by day and by night. He is also a regulator of the waters. He caused the rivers to flow; by his occult power they pour swiftly into the ocean without filling it. It is, however, with the aerial waters that he is usually connected. Thus he makes the inverted cask (the cloud) to pour its waters on heaven, earth, and air, and to moisten the ground.

Varuna's ordinances being constantly said to be fixed, he is pre-eminently called *dhrtāvratā* *whose laws are established*. The gods themselves follow his ordinances. His power is so great that neither the birds as they fly nor the rivers as they flow can reach the limits of his dominion. He embraces

the universe, and the abodes of all beings. He is all-knowing, and his omniscience is typical. He knows the flight of the birds in the sky, the path of the ships in the ocean, the course of the far-travelling wind beholding all the secret things that have been or shall be done, he witnesses men's truth and falsehood. No creature can even wink without his knowledge.

As a moral governor Varuna stands far above any other deity. His wrath is aroused by sin, the infringement of his ordinances, which he severely punishes. The fetters (pásās) with which he binds sinners are often mentioned, and are characteristic of him. On the other hand, Varuna is gracious to the penitent. He removes sin as if untying a rope. He releases even from the sin committed by men's fathers. He spares him who daily transgresses his laws when a suppliant, and is gracious to those who have broken his laws by thoughtlessness. There is in fact no hymn to Varuna in which the prayer for forgiveness of guilt does not occur. Varuna is on a footing of friendship with his worshipper, who communes with him in his celestial abode, and sometimes sees him with the mental eye. The righteous hope to behold in the next world Varuna and Yama, the two kings who reign in bliss.

The original conception of Varuna seems to have been the encompassing sky. It has, however, become obscured, because it dates from an earlier age. For it goes back to the Indo-Iranian period at least, since the Ahura Mazda (the wise spirit) of the Avesta agrees with the Asura Varuna in character, though not in name. It may even be older still, for the name Varuna is perhaps identical with the Greek οὐρανός *sky*. In any case, the word appears to be derived from the root *vr* *cover* or *encompass*.

vii. 86. Metre: Tristubh.

१ धीरा॒ त्वस्य॑ महि॒ना ज॒नूंषि॑	धीरा॑ । तु । अ॒स्य । म॒हिना॑ । ज॒नूंषि॑ ।
वि यस्त॒स्तम्भ॑ रोद॒सी चिदुर्वी॑ ।	वि । यः । त॒स्तम्भ॑ । रोद॒सी इति॑ । चि॒त् ।
प्र नाक॑मृष्वं नु॒नुदे॑ वृ॒हन्त॑	उ॒र्वी इति॑ ।
द्वि॒ता नक्ष॑त्रं प॒प्रथ॑च्च भू॒मं ॥	प्र । नाक॑म् । ऋ॒ष्वम् । नु॒नुदे॑ । वृ॒हन्त॑म् ।
	द्वि॒ता । नक्ष॑त्रम् । प॒प्रथ॑त् । च॒ । भू॒मं ॥

1 dhīrā tú asya mahinā janūṃsi, Intelligent indeed are the genera-
 ví yās tastāmbha ródasī cid tions by the might of him who has
 urvī. propped asunder even the two wide

prá nákam ṛṣvám nunude brh- *worlds He has pushed away the*
 ántam. *high, lofty firmament and the day-*
 dvitá náksatram; papráthac ca *star as well, and he spread out*
 bhūma *the earth.*

dhīrā cp 7 c, ácetayad acítah; and vii. 60, 6, acetásam cio
 citayanti. dáksaiḥ *they with their skill make even the unthinking think.*
 asya = Varunasya mahinā = mahimnā (see 90, 2, p. 69). Varuna
 (as well as other gods) is several times said to hold apart heaven and
 earth (e g vi 70, 1), which were supposed to have originally been
 united. prá nunude: pushed away from the earth; cp vii 99, 2
 of Viṣṇu: ud astabhnā nákam ṛṣvám brhántam *thou didst prop up*
the high lofty firmament nákam: means the *vault of heaven*, there
 is nothing to show that it ever has the sense of *sun* which Sāyana
 gives it here. Sāyana also makes the verb nunude, though unaccented,
 depend on the relative in b, c is, however, equivalent to a relative
 clause (cp ii 12, 5 b. 8 d). náksatram: in the sing. this word
 regularly refers to the sun, in the pl to the stars. Varuna and other
 gods are often said to have raised the sun to, or to have placed it
 in, heaven dvitá: *doubly* to be taken with nunude; that is, he
 raised up from the earth both the vault of heaven and the sun.
 papráthat: ppf of prath (140, 6), accented because it begins a
 new sentence. bhūma: note the difference between bhūman n.
earth and bhūmán m. *multitude* (p 259).

२ उत स्वयां तन्वा३ सं वदे तत् उत । स्वयां । तन्वा । सम् । वदे । तत् ।
 कदा न्वन्तर्वरेण भुवनि । कदा । नु । अन्तः । वरेण । भुवनि ।
 किं मे हव्यमहृणानो जुषेत किम् । मे । हव्यम् । अहृणानः । जुषेत ।
 कदा मृळीक सुमना अभि ख्यम् ॥ कदा । मृळीकम् । सुमनाः । अभि ।
 ख्यम् ॥

2 utá sváyā tanvā sám vade tát: *And I converse thus with myself:*
 kadā nú antár Varuṇe bhu- *'when, pray, shall I be in com-*
 vāni? *munion with Varuna? What obla-*
 kim me havyám áhrṇāno juṣeta? *tion of mine would he, free from*
 kadā mṛlikám sumánā abhi *wrath, enjoy? When shall I, of*
 khyam? *good cheer, converse with myself?*

sváyā tanvā: *with my own body = with myself* (cp. p. 450, 2 b).
 nv antár; *loc. cut.* Note that when a final original r appears in the
 Samhitā text, it is represented by Visarjanīya only in the Pada text,
 on the other hand, antáh in vu. 71, 5 appears as antár itī; *within*
Varuna = united with Varuna. bhuvāni. 1. s. sb. root ao of bhū be.
 khyam: 1. s. inj. a. ao. of khyā.

३ पृ॒ष्ठे तदे॒नो वरु॑ण दि॒दृक्षू-	पृ॒ष्ठे । तत् । ए॒नः । वरु॑ण । दि॒दृक्षू ।
पो॒ ए॒मि चि॒कितु॑षो वि॒पृ॒क्षम् ।	उपो॒ इति॑ । ए॒मि । चि॒कितु॑षः । वि॒पृ॒क्षम् ।
स॒मा॒नमि॒न्ने क॒वय॑श्चिदा॒ङ्गर्	स॒मा॒नम् । इत् । मे । क॒वयः॑ । चि॒त् । आ॒ङ्गः ।
अ॒यं ह॒ तुभ्यं॑ वरु॑णो ह॒णीति॑ ॥	अ॒यम् । ह॒ । तुभ्य॑म् । वरु॑णः । ह॒णीति॑ ॥

३ prché tád éno, Varuna, di-	<i>I ask about that sin, O Varuna,</i>
dr̥kṣu;	<i>with a desire to find out; I ap-</i>
úpo emi cikitúṣo vip̥cham;	<i>proach the wise in order to ask;</i>
samānām in me kaváyaś cid	<i>the sages say one and the same</i>
āhur:	<i>thing to me: 'this Varuna is wroth</i>
ayám ha túbhyam Váruno hr-	<i>with thee.'</i>
nīte.	

prché: 1. s. pr. ind. \bar{A} . of prach *ask*. didr̥kṣu is a difficulty:
 it has been explained as L. pl. of a supposed word didr̥ś, a very
 improbable formation = *among those who see*, also as N. s. of a ds.
 adj. didr̥kṣu, with wrong accent (p. 461 f) and wrong Sandhi, for
 didr̥kṣur (upo) = *desirous of seeing* (1 e. *finding out*). It is probably
 best, following the Padapāṭha, to take the word as n. of the ds. adj.
 used adverbially (with adv. shift of accent) = *with a desire to see*, 1. e.
find out. úpo = úpa u (24). cikitúṣas: A. pl. of the pf. pt. of cit
perceive. vi-pr̥cham acc. inf. (167, 2a). hr̥nīte: 3. s. pr. \bar{A} . of hr̥
be angry; w. dat (200 l).

४ कि॒मा॒गं आ॒स वरु॑ण ज्येष्ठं	कि॒म् । आ॒गः । आ॒स । वरु॑ण । ज्येष्ठं ।
यत्स्रो॒तार॒ जिघा॑स॒सि सखा॑यम् ।	यत् । स्रो॒तार॑म् । जिघा॑स॒सि । सखा॑यम् ।

of *druh*. *cakrmā*: metrical lengthening of final vowel *tanūbhū*: in the sense of a ref pin. *avā ūjā*: i.e. from sin *tāyum*. as one releases (after he has expiated his crime) a thief who has been bound; cp viii. 67, 14: *té ná, Ādityāso, numócata stenám baddhám iva as such set us free, O Ādityas, like a thief who is bound dāmnas*: distinguish *dāman* n. *bond* and *dāman* n. *act of giving* from *dāmān* m. *giver* and *gift*.

६ न स खो दक्षो वरुण धृतिः सा	न । सः । खः । दक्षः । वरुण । धृतिः । सा ।
सुरा मन्युर्विभीदको अचित्तिः ।	सुरा । मन्युः । विभोदकः । अचित्तिः ।
अस्ति ज्यायान्कनीयस उपारे	अस्ति । ज्यायान् । कनीयसः । उपारे ।
स्वप्नश्चेदनुतस्य प्रयोता ॥	स्वप्नः । चन । इत् । अनुतस्य । प्रयोता ॥

6 ná sá svó dákṣo, Varuṇa, dhṛú-
tiḥ sá :

súrā manyúr vibhídako ácittih;
ásti jyáyān káníyasa upāré ;
svápnas canéd ánṛtasya pra-
yotá

*It was not my own intent, O
Varuṇa, it was seduction : liquor,
anger, dice, thoughtlessness ; the
elder is in the offence of the younger ;
not even sleep is the warder off of
wrong.*

The general meaning of this stanza is clear: the sin with which Varuṇa is angry has not been due to Vasistha's intention, but to seduction of one kind or another. The exact sense of three important words is, however, somewhat doubtful, because none of them occurs in any other passage. It can therefore be made out from the etymology and the context only. *dhṛutis*: from the root *dhru* = *dhvr* (cp 167 b, 9, 171, 2), which occurs at the end of one or two cds., as Varuṇa-dhṛú-t *deceiving Varuṇa*; cp also v 12, 5. *ádhr̥sata svayám eté vácobhir rjūyaté vṛjínāni bruvántah* *these have deceived themselves with their own words, uttering crooked things to the straightforward man*. Thus the meaning of *dhṛúti* appears to be *deception, seduction*. The meaning of *c* depends on the interpretation of *upāré*. This word is naturally to be derived (in accordance with the analysis of the Pada text) from *upa* + *ara* (*r go*). The cd vb. *úpa r* occurs two or three times, e. g. AV. vii. 106, 1 *yád ásmṛti cakrmá kím cid, upārimá cáraṇe* *if through forgetfulness we have*

done anything, have offended in our conduct. The sense of the noun would therefore be *offence*, the whole Pāda meaning *the elder is* (involved) *in the* (= *is the cause of the*) *offence of the younger*, that is, an elder has led me, the younger, astray. The use of the loc. here is illustrated by vi 71, 2 *yáh . . . prasavé . . . ási bhūmanah who* (Savitr) *art in the stimulation of the world, i. e. art the cause of the stimulation of the world.* *prayotā*: this word might be derived from *pra+yu join* or *pra+yu separate*; the latter occurs in the RV. in the sense of *drive away*, while the former does not occur in the RV., and later means *stir, mingle*. The probability is therefore in favour of the sense *warder off*. *caná* then would have the original sense of *not even* (pp 229-30). *svāpnas*: i. e. by producing evil dreams.

७ अरं दासो न मीळ्हुषे कराण्य-	अरम् । दासः । न । मीळ्हुषे । कराण्य ।
हं देवाय भूर्णयेऽनागाः ।	अहम् । देवाय । भूर्णये । अनागाः ।
अचेतयदचितो देवो अर्यो	अचेतयत् । अचितः । देवः । अर्यः ।
गृत्सं राये कवितरो जुनाति ॥	गृत्सम् । राये । कविऽतरः । जुनाति ॥

7 áram, dāsó ná, mīlhúṣe karāṇi	<i>I will, like a slave, do service</i>
ahám devāya bhūrṇaye ánāgāḥ.	<i>sinless to the bounteous angry god.</i>
áchetayad acíto devó aryó ;	<i>The noble god made the thoughtless</i>
gr̥tsam rāyé kavítaro junāti.	<i>think ; he, the wiser, speeds the</i>
	<i>experienced man to wealth.</i>

mīlhúṣe: dat. s. of *mīdhvāms*. *karāṇi*: 1. s. sb. root *ao* of *kṛ* *do*. to be taken with the adv. *áram* (p 313, 4) *áchetayat*: see *cit*. *gr̥tsam*: even the thoughtful man Varuna with his greater wisdom urges on. *rāyé*: final dat. (of *rái*), p. 314, 2. *junāti*: 3. s. pr. of *jū* *speed*.

८ अयं सु तुभ्यं वरुण स्वधावो	अयम् । सु । तुभ्यम् । वरुण । स्वधाऽवः ।
हृदि स्तोम उपश्रितश्चिदस्तु ।	हृदि । स्तोमः । उपऽश्रितः । चित् । अस्तु ।
शं नः क्षेमं शमु योगिं नो अस्तु	शम् । नः । क्षेमं । शम् । ऊं इति । योगिं ।
धूयं पात स्वस्तिभिः सदा नः ॥	नः । अस्तु ।
	धूयम् । पात । स्वस्तिऽभिः । सदा । नः ॥

8 ayám sú túbhyam, Varuṇa sva-	<i>Let this praise be well impressed</i>
dhāvo,	<i>on thy heart, O self-dependent</i>
hrdī stóma úpaśritaś cid astu.	<i>Varuṇa. Let us have prosperity</i>
śam nah kṣéme, śám u yóge nō	<i>in possession, prosperity also in</i>
astu.	<i>acquisition Do ye protect us ever-</i>
yūyám pāta suastíbbhiḥ sādā nah.	<i>more with blessings.</i>

túbhyam : dat. of advantage (p. 314, B 1). astu nah : p. 320 f.
On d see note on vii. 61, 6.

MANDŪKĀS

The following hymn, intended as a spell to produce rain, is a panegyric of frogs, who are compared during the drought to heated kettles, and are described as raising their voices together at the commencement of the rains like Brahmin pupils repeating the lessons of their teacher.

vii. 103. Metre: Triṣṭubh; 1 Anuṣṭubh.

१ संवत्सरं शश्याना	संवत्सरम् । शश्यानाः ।
ब्राह्मणा व्रतचारिणः ।	ब्राह्मणाः । व्रतऽचारिणः ।
वाचं पर्जन्यजिन्वितां	वाचम् । पर्जन्यऽजिन्वितां ।
प्र मण्डूका अवादिषुः ॥	प्र । मण्डूकाः । अवादिषुः ॥

1 samvātsarām śaśayānā	<i>The frogs having lain for a year,</i>
brāhmaṇā vratacārīṇaḥ,	<i>like Brāhmans practising a vow,</i>
vācam Parjanya-jinvitām	<i>have uttered forth their voice roused</i>
prā maṇḍūkā avādiṣuḥ.	<i>by Parjanya.</i>

samvatsarām : acc. of duration of time (197, 2) śaśayānās : pf. pt. *Ā* of śī *he* (p. 155, f. n. 1). brāhmaṇās . i. e. like Brahmins. vratacārīṇas : i. e. *practising a vow* of silence Parjanya-jinvitām : because the frogs begin to croak at the commencement of the rainy season, on the accent see p. 456, 2 a. avādiṣuḥ : 1ṣ 20. of vad (145, 1).

१ दिव्या आपो अभि यदेनमायन्	दिव्याः । आपः । अभि । यत् । एनम् ।
दृति न शुष्कं सरसी शयानम् ।	आयन् ।
गवामह न मायुर्वत्सिनीनां	दृतिम् । न । शुष्कम् । सरसी इति ।
मण्डूकानां वसुरचा समेति ॥	शयानम् ।
	गवाम् । अहं । न । मायुः । वत्सिनीनाम् ।
	मण्डूकानाम् । वसुः । अत्र । सम् । एति ॥

३ divyā āpo abhī yād enam āyan, dṛtiṃ nā śuṣkaṃ, sarasī śāyā- nam, gāvām āha nā māyūr vatsinī- nām, mandūkānām vagnūr ātrā sām eti.	<i>When the heavenly waters came upon him lying like a dry leather- bag in a lake, then the sound of the frogs unites like the lowing of cows accompanied by calves.</i>
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divyā āpaḥ: the rains. enam: collective = the frogs; cp the sing. mandūkah in 4 c used collectively. āyan: 1pf. of i (p. 130). sarasī: loc of sarasī according to the primary ī dec (cp. p. 87). A dried-up lake is doubtless meant. gāvām: 102, 2, p. 458, c. 1. ātrā (metrically lengthened): here as corr. to yād (cp. p. 214).

४ यदीमेनो उशतो अभ्यवर्षीत्	यत् । ईम् । एनान् । उशतः । अभि ।
तृषावतः प्रावृषागतायाम् ।	अवर्षीत् ।
अखखलीकृत्या पितर न पुत्रो	तृषावतः । प्रावृषि । आगतायाम् ।
अन्यो अन्यमुप वदन्तमेति ॥	अखखलीकृत्य । पितरम् । न । पुत्रः ।
	अन्यः । अन्यम् । उप । वदन्तम् । एति ॥

५ yād im enām uśatō abhy āvar- ṣīt trṣyāvataḥ, prāvṛṣi āgatāyām, akhkhalīkṛtyā, pitāraṃ nā pu- trō, anyō anyām ūpa vādantam eti.	<i>When he has rained upon them the eager, the thirsty, the rainy season having come, one with a croak of joy approaches the other while he speaks, as a son (ap- proaches) his father.</i>
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im : see p 220, 2. uśatás (pr. pt A. pl. of vaś *desire*) *longing* for rain. ávarsīt · iṣ ao. of vr̥ṣ : if the subject were expressed it would be Pañanya prāvṛṣi : loc. abs. (see 205, 1 b). akhkhlikṛtyā : see 184 d, the final of this gd may be regarded as retaining the original long vowel rather than metrically lengthening a short vowel, though it always appears with ā in the Pada text. anyás : i. e. maṇḍūkas.

४ अन्यो अन्यमनु गृभ्णात्येनोर्	अन्यः । अन्यम् । अनु । गृभ्णाति । एनोः ।
अपां प्रसर्गे यदमन्दिषाताम् ।	अपाम् । प्रऽसर्गे । यत् । अमन्दिषाताम् ।
मण्डूको यदभिवृष्टः कनिष्कन्	मण्डूकः । यत् । अभिऽवृष्टः । कनिष्कन् ।
पृश्निः संपृङ्क्ते हरितेन वाचम् ॥	पृश्निः । सम्ऽपृङ्क्ते । हरितेन । वाचम् ॥

4 anyó anyám ánu gr̥bhñāti enor, apām prasargé yád ámandiṣā- tām. mandūko yád abhivṛṣṭaḥ kán- iskan, pṛśñih sampr̥ñkté hárítēna vā- cam.	One of the two greets the other when they have revelled in the dis- charge of the waters. When the frog, rained upon, leaps about, the speckled one mingles his voice with (that of) the yellow one.
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enos : gen. du., of *them two* (112 a). gr̥bhñāti. 3. s. pr. of grabh. ámandiṣātām : 3. du. Ā. iṣ ao of mand *exhilarate* maṇḍūkas. in a collective sense. kániskan : 3 s. inj. int of skand *leap* (= ká-niṣkand), see 174 b Note that this form in the Pada text is kaniskan, because in the later Sandhi s is not cerebralized before k (cp. 67). The use of the inj. with yád is rare. sam-pr̥ñkté : 3 s. Ā. pr. of pre *mix*.

५ यदेषामन्यो अन्यस्य वाचं	यत् । एषाम् । अन्यः । अन्यस्य । वाचम् ।
शक्तस्यैव वदति शिचमाणः ।	शक्तस्यैव । वदति । शिचमाणः ।
सर्वं तदेषां समृधेयं पर्व	सर्वम् । तत् । एषाम् । समृधाऽइव । पर्व ।
यत्सुवाचो वदथनाध्यप्सु ॥	यत् । सुऽवाचः । वदथन । अधि । अप्ऽसु ॥

5 yád eṣām anyó aníasya vācam, śāktásyeva vādati śikṣamāṇaḥ,	When one of them repeats the speech of the other, as the learner
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sārvam tād eṣām samṛdheva *that of his teacher, all that of them*
 pārva *is in unison like a lesson that*
 yāt suvāco vādathanādhi apsu. *eloquent ye repeat upon the waters.*

eṣām : cp. enos in 4 a. samṛdhā : the interpretation of c is uncertain because of the doubt as to the form and meaning of this word, and because of the many senses of pārva. It has accordingly been very variously explained. The above rendering is perhaps the most probable. samṛdhā inst of samṛdh, lit. *growing together*, then *unison, harmony* pārvan, *joint*, then a *section* in Vedic recitation. Thus c would be an explanation of b, the voices of the frogs sounding together like those of pupils reciting a lesson after their teacher vādathana : see p 125, f. n. 3 ; change, as often, from 3. prs. to 2. ādhi : 176, 2 a (p. 209).

३ गोमायुरेको अजमायुरेकः	गोऽमायुः । एकः । अजऽमायुः । एकः ।
पृश्नरेको हरित एक एषाम् ।	पृश्निः । एकः । हरितः । एकः । एषाम् ।
समानं नाम बिभ्रतो विरूपाः	समानम् । नाम । बिभ्रतः । विरूपाः ।
पुरुत्रा वाचं पिपिशुर्वदन्तः ॥	पुरुत्रा । वाचम् । पिपिशुः । वदन्तः ॥

३ gómāyur éko, ajāmāyur ékaḥ ;	<i>One lows like a cow, one bleats</i>
pṛśnir éko ; hárta éka eṣām.	<i>like a goat, one is speckled, one of</i>
samānám náma bíbhtrato ví-	<i>them is yellow Bearing a common</i>
rūpāh.	<i>name. they have different colours.</i>
purutrā vācam pipīsur vād-	<i>In many ways they adorn their</i>
antah.	<i>voice in speaking.</i>

gómāyus : cp. 2 c. pṛśnis, hárta : cp. 4 d. samānám : they are all called frogs, though they have different voices and colours. bíbhratas : N. pl pr. pt. of bhṛ (p 132). purutrā : note that the suffix in words in which the vowel is always long in the Samhitā text (as in devatrā, asmatrā, &c) is long in the Pada text also ; while in others like átra, in which it is only occasionally lengthened metrically, the vowel is always short in that text. pipīsur : they modulate the sound of their voices (cp. a).

७ ब्राह्मणासो अतिरात्रे न सोमे ब्राह्मणासः । अतिरात्रे । न । सोमे ।
 सरो न पूर्णमभितो वदन्तः । सरः । न । पूर्णम् । अभितः । वदन्तः ।
 संवत्सरस्य तदहः परि ष्ट संवत्सरस्य । तत् । अहरिति । परि । स्य ।
 यन्मण्डूकाः प्रावृषीणं बभूव ॥ यत् । मण्डूकाः । प्रावृषीणम् । बभूव ॥

7 brāhmaṇāso atirātré ná sóme, *Lake Brahmins at the over-night*
 sáro ná pūrṇám abhító, vād- *Soma sacrifice speaking around as*
 antah, *it were a full lake, ye celebrate that*
 samvatsarasya tád áhah pári *day of the year which, O Frogs, has*
 ṣtha, *begun the rains.*
 yán, maṇḍūkāh, prāvṛṣīṇam ba-
 bhūva.

atirātré: this is the name of a part of the Soma sacrifice in the ritual of the Yajurveda. Its performance lasted a day and the following night. Its mention in the RV. shows that it is ancient sáro ná: as it were a lake, a hyperbolic expression for a large vessel filled with Soma. abhítas: 177, 1. pári ṣtha: lit. be around, then celebrate; cp pári car go round, then attend upon, honour, on the Sandhi, cp. 67 c prāvṛṣīṇam babhūva: has become one that belongs to the rainy season.

८ ब्राह्मणासः सोमिनो वाचमक्रत ब्राह्मणासः । सोमिनः । वाचम् । अक्रत ।
 ब्रह्मं कृण्वन्तः परिवत्सरीणम् । ब्रह्म । कृण्वन्तः । परिवत्सरीणम् ।
 अध्वर्यवो घर्मिणः सिष्विदाना अध्वर्यवः । घर्मिणः । सिष्विदानाः ।
 आविर्भवन्ति गुह्या न के चित् ॥ आविः । भवन्ति । गुह्याः । न । के । चित् ॥

8 brāhmaṇāśah somíno vācam *Soma-pressing Brahmins, they*
 akrata, *have raised their voice, offering*
 brāhma kṛṇvāntaḥ parivatsa- *their yearly prayer. Adhvaryu*
 rīṇam. *priests, heated, sweating, they*
 adhvaryávo gharmināḥ siṣvid- *appear; none of them are hidden.*
 ānā,
 āvīr bhavanti; gúhiā ná ké cit.

brāhmanāśas · ná need not be supplied (as in 1 b), the frogs being identified with priests sominas : *celebrating a Soma sacrifice*, which expresses much the same as sáro ná pūrṇám abhītaḥ in 7 b. vācam akrata : cp vādantas in 7 b. akrata · 3. pl. Ā. root ao. of kr (148 1 b). brahma · with b cp. 7 c, d. gharmīṇas is meant to be ambiguous : oppressed with the heat of the sun (frogs), *busied with hot milk* (priests) Here we already have a reference to the Pravargya ceremony in which milk was heated in a pot. and which was familiar in the ritual of the Brāhmanas. siṣvidānās : pf. pt. Ā. of svid ; note that the cerebralized initial of the root is restored in the Pāṇini text ; cp. kanīśkan in 4 c. āvis . see p. 266, b.

९ देवहितं जुगुप्सुर्द्वादशस्य	देवहितम् । जुगुप्सुः । द्वादशस्य ।
ऋतुं नरो न प्रमिनन्त्येते ।	ऋतुम् । नरः । न । प्र । मिनन्ति । एते ।
संवत्सरे प्रावृष्यगतायां	संवत्सरे । प्रावृषि । आगतायाम् ।
तप्ता घर्मा अश्रुवते विसर्गम् ॥	तप्ताः । घर्माः । अश्रुवते । विसर्गम् ॥

- 9 devāhitim jugupur dvādaśāsya : They have guarded the divine
 ṛtūṃ náro ná pra minanti eté. order of the twelvemonth these
 samvatsaré, prāvṛṣi āgatāyām, men infringe not the season. In a
 taptā gharmā aśnuvate visar- year, the rain time having come, the
 gām. heated milk-offerings obtain release.

devāhitim : on the accent see p. 456, 2 a jugupur : pf of gup protect dvādaśāsya : note the difference of accent and inflexion between dvādaśa twelve (104) and dvādaśā consisting of twelve, twelfth (107) ; supply samvatsarāsya from c. In the Aitareya Brāhmaṇa the year, samvatsara, is called dvādaśa consisting of twelve months and caturviṃśa consisting of twenty-four half-months The gen. naturally depends on devāhitim, as being in the same Pāda. Prof. Jacobi understands dvādaśāsya as the ordinal twelfth supplying māsasya month and making it depend on ṛtūṃ in the next Pāda. This interpretation is then used as evidence to show that the beginning of the year was held in the period of the RV. to commence with the rainy season at the time of the summer solstice, and taken in conjunction with another reference in the RV. to the rainy season at the period to furnish an argument for the very early date of the RV. But there is no trace here of any reference to the

end of the year : *saṃvatsaré* in c denotes 'in the course of the year at the rainy season'. *náras* : here again no particle of comparison. *mi-nanti* : from *mī* *damage*, cp 7 c, d *saṃvatsaré* : cp. 203, 3 a. *prāvṛṣi ágatāyām* : loc. abs as in 3 b *taptā gharṁāḥ* is meant to be ambiguous *heated milk-pots* with reference to the priests (cp *adhvaryāvo gharṁīnaḥ* in 8 c) and *dried up cavities* with reference to the frogs (cp. *trṣyāvatas* in 3 b). *ásnuvate* (3. pl. *Ā. pr* of *amś* *obtain*) *visargám* *obtain release* or *discharge*, i. e. the milk-pots are emptied (and become cool), and the cavities in which the frogs are hidden let them out (and are cooled by the rain), cp. *āvīr bhavanti* in 8 d.

90 गोमायुरदादजमायुरदात्	गोऽमायुः। अदात्। अजऽमायुः। अदात्।
पृश्निरदाद्वरितो नो वसूनि ।	पृश्निः। अदात्। हरितः। नः। वसूनि।
गवां मण्डूका ददतः शृतानि	गवां। मण्डूकाः। ददतः। शृतानि।
सहस्रसावे प्र तिरन्त आयुः ॥	सहस्रऽसावे। प्र। तिरन्ते। आयुः॥

10 gómāyur adād, ajāmāyur adāt,	<i>He that lows like a cow has given</i>
prśnir adād, dhārīto no vāsūni.	<i>us riches, he that bleats like a goat</i>
gāvām maṇḍūkā dādātāḥ śa-	<i>has given them, the speckled one</i>
tāni,	<i>has given them, and the yellow</i>
sahasrasāvē prā tiranta āyuh.	<i>one. The frogs giving us hundreds</i>
	<i>of cows prolong our life in a</i>
	<i>thousandfold Soma pressing.</i>

gómāyus &c (cp. 6 a) the various kinds of frogs are here represented as taking the place of liberal institutors of sacrifice in giving bountiful gifts. *dādātāḥ*. N. pl. of *pr* *pt* of *dā* *give* (cp 156). *sahasrasāvē* : loc of time like *saṃvatsaré* in 9 c ; the term probably refers to a Soma sacrifice lasting a year with three pressings a day (amounting roughly to a thousand). *d* is identical with III. 53, 7 d.

VIŚVE DEVĀH

The comprehensive group called *Viśve devāḥ* or All-Gods occupies an important position, for at least forty entire hymns are addressed to them. It is an artificial sacrificial group intended to include all the gods in order

that none should be left out in laudations meant for the whole pantheon. The following hymn though traditionally regarded as meant for the Viśve devāh is a collection of riddles, in which each stanza describes a deity by his characteristic marks, leaving his name to be guessed. The deities meant in the successive stanzas are 1 Soma, 2 Agni, 3 Tvastr, 4 Indra, 5 Rudra, 6 Pūṣan 7. Viṣnu, 8 Aśvins, 9 Mitra-Varuna, 10 Angirases.

vin 29 Metre: Distichs of a Jagatī + Gāyatrī (p. 445, a).

१ बभ्रुरेको विषुणः सूनरो युवा- बभ्रुः । एकः । विषुणः । सूनरः । युवा ।
ञ्ज्यङ्गे हिरण्ययम् ॥ अञ्जि । अङ्गे । हिरण्ययम् ॥

1 babhrūr eko viṣuṇaḥ sūnāro yuvā. One is brown, varied in form,
añjī añkte hiraṇyāyam. bountiful, young He adorns him-
self with golden ornament.

babhrus: this epithet is distinctive of Soma, to whom it is applied eight times, while it otherwise refers to Agni only once, and to Rudra in one hymn only (ii. 33). It alludes to the colour of the juice, otherwise described as aruṇā ruddy, but most often as hāri tawny viṣuṇas: probably referring to the difference between the plant and the juice, and the mixtures of the latter with milk and honey. yuvā here and in a few other passages Soma, like Agni, is called a youth, as produced anew every day. añjī: cognate acc. (p. 300, 4). añkte: 3. s. Ā of añj anoint, with middle sense anoints himself hiraṇyāyam: cp ix 86, 43, mādhunā abhī añjate .. hiraṇyapāvā āsu gr̥bhñate they anoint him (Soma) with mead, purifying with gold they seize him in them (the waters), in allusion to fingers with golden rings

२ योनिमेक आ ससाद् द्योतनो योनिम् । एकः । आ । ससाद् । द्योतनः ।
ऽन्तर्देवेषु मेधिरः ॥ अन्तः । देवेषु । मेधिरः ॥

2 yonim eka ā sasāda dyōtanaḥ, One has, shining, occupied his
antar devaṣu mēdhiraḥ. receptacle, the wise among the gods.

yonim: the sacrificial fireplace; cp. iii. 29, 10, ayām te yōnir rviyo, yāto jāto ārocathāḥ: tām jānān, Agna, ā sīda this is thy regular receptacle, born from which thou didst shine. knowing it, Agni,

occupy it dyótanas : the brightness of Agni is constantly dwelt on. médhiras : the wisdom of Agni is very frequently mentioned ; in 1 142, 11 he is called devó devéṣu médhirah the wise god among the gods

३ वाशीमेको विभर्ति हस्त आयसीम् वाशीम् । एकः । विभर्ति । हस्ते । आयसीम् ।
अन्तर्देवेषु निध्रुविः ॥ अन्तः । देवेषु । निऽध्रुविः ॥

3 vāśīm éko bibharti hásta āya- One bears in his hand an iron
sīm, axe, strenuous among the gods.
antár devéṣu nídhruviḥ.

vāśīm : this weapon is connected elsewhere only with Agni, the Rbhus, and the Maruts. But Agni cannot be meant because he has already been described in 2 ; while the Rbhus and the Maruts would only be referred to in the plural (cp 10) But x 53, 9 indicates sufficiently what god is here meant. Tváṣṭā . . apāsām apástamah . . śísīte nūnām paraśum suāyasām *Tvastr, most active of workers, now sharpens his axe made of good iron.* nídhruviḥ : strenuous as the artificer of the gods, a sense supported by apástamas in the above quotation.

४ वज्रमेको विभर्ति हस्त आहितं वज्रम् । एकः । विभर्ति । हस्ते । आऽहितम् ।
तेन वृत्राणि जिघ्रते ॥ तेन । वृत्राणि । जिघ्रते ॥

4 vājram éko bibharti hásta āhi- One bears a bolt placed in his
tam . hand : with it he slays his foes.
téna vrtrāṇi jighnate.

ā-hitam : pp of dhā place accent, p. 462, 13 b. jighnate : 3. s. pr Ā of han slay, see p 432. vājram : this, as his distinctive weapon, shows that Indra is meant.

५ तिग्ममेको विभर्ति हस्त आयुधं तिग्मम् । एकः । विभर्ति । हस्ते । आयुधम् ।
शुचिरुग्रो जलāषमेषजः ॥ शुचिः । उग्रः । जलāषऽमेषजः ॥

5 tigām éko bibharti hásta āyu- One, bright, fierce, with cooling
dham, remedies, bears in his hand a sharp
śúcir ugró jalāsabheṣajah. weapon

āyudham : bow and arrows are usually the weapons of Rudra , in vii 46 1 he is described by the epithets sthirārdhanvan *having a strong bow*, kṣiprēṣu *swift arrowed*, tigmāyudha *having a sharp weapon*, and in vii 46, 3 his *lightning shaft*, didyút, is mentioned. ugrās . this epithet is several times applied to Rudra (cp. ii. 33). jālāsa-bheṣajas : this epithet is applied to Rudra in 1. 43, 4 , Rudra is also called jālāṣa, and his hand is described as jālāṣa (as well as bheṣajā) in ii 33, 7 , these terms are applied to no other deity. b has the irregularity of two redundant syllables (p 438, 2 a).

६ पथ एकः पीपाय तस्करो यथा पथः । एकः । पीपाय । तस्करः । यथा ।
एष वेद निधीनाम् ॥ एषः । वेद । निधीनाम् ॥

6 pathá ékaḥ pīpāya; táskaro One makes the paths prosperous;
yathā like a thief he knows of treasures.
eṣá veda nidhīnām.

pathás : it is characteristic of Pūsan (vi. 54) to be a knower and guardian of paths. pīpāya . pí , with lengthened red. vowel, from pī (= pyā) *make full or abundant* ; cp. vi. 53, 4 ví pathó vājasātaye cinuhí *clear the paths for the gain of wealth* (addressed to Pūsan); and x. 59, 7 : dadātu punaḥ Pūsā pathīām yá suastih *let Pūsan give us back the path that is propitious*. táskaras : to be taken with b , like a thief he knows where hidden treasure is to be found , cp. vi. 48, 15 (addressed to Pūsan) āvīr gūlḥá vāsū karat, suvédā no vāsū karat *may he make hidden wealth manifest, may he make wealth easy for us to find* , he also finds lost cattle , cp. vi. 54, 5-10. ya-thām unaccented (p. 453, 8 B d) ; nasalized to avoid hiatus (p. 23, f. n. 1) veda : with gen. (202 A c) nidhīnām accent (p. 458, 2 a) ; the final syllable to be pronounced dissyllabically.

७ त्रींश उरुगायो वि चक्रमे त्रीणि । एकः । उरुगायः । वि । चक्रमे ।
यत्र देवासो मदन्ति ॥ यत्र । देवासः । मदन्ति ॥

7 trīṇi éka urugāyó ví cakrame, One, wide-pacing, makes three
yātra devāso mādanti. strides to where the gods are ex-
ultated

trīṇi : cognate acc (p. 300, 4) supply vikrámaṇāni (cp yásya urusu triṣu vikrámaṇesu, 1. 154, 2) The three stides are characteristic of Viṣnu (see 1. 154). urugāyá : an epithet distinctive of Viṣnu (cp. 1. 154, 1. 3 5). yátra · to the place (the highest step) *where* (p. 240) the gods drink Soma (cp 1. 154, 5). b has the trochaic variety of the Gāyatrī cadence (see p 439, 3 a, a).

८ विभिर्द्वा चरत एकया सह

विभिः । द्वा । चरतः । एकया । सह ।

प्र प्रवासेव वसतः ॥

प्र । प्रवासादेव । वसतः ॥

8 víbhir duā carata, ékayā sahā :

With birds two fare, together

prā pravāsēva vasataḥ.

with one woman · like two travellers

they go on journeys.

víbhis : cp. 1. 118, 5, pári vām áśvāḥ patamgā, váyo vahantu aruśāḥ *let the flying steeds, the ruddy birds, drive you (Áśvins) round.* dvā . ékayā sahā : the two Áśvins with their one companion, Sūryā, cp. l.c , ā vām rátham yuvatís tiṣṭhaḥ . ., duhitā Sūryasya *the marden, the daughter of the Sun, mounted your car*; also v. 73, 5 : ā yád vām Sūryā rátham tiṣṭhat *when Sūryā mounted your car.* prā vasatas : *they go on a journey* in traversing the sky in their car. pravāsā : this word occurs here only, apparently in the sense of *one who is abroad on travels* (like the post-Vedic pravāsin); in the Sūtras and in classical Sanskrit it means *sojourn abroad*. Some scholars regard pravāsēva as irr. contraction for pravāsām iva : *they travel as it were on a journey*

९ सदो द्वा चक्राते उपमा दिवि

सदः । द्वा । चक्राते इति । उपमा ।

सम्राजा सर्पिरासुती ॥

दिवि ।

सम्राजा । सर्पिरासुती इति सर्पिः

आसुती ॥

9 sádo duā cakrāte upamā divi :

samrájā sarpírāsutī.

Two, as highest, have made for themselves a seat in heaven two sovereign kings who receive melted butter as their draught.

samrájā, as N du., is applied to Mitra-Varuna exclusively.
cakrāte: 3. du pf. \bar{A} of kr with middle sense, *make for oneself*
upamā: N. du. in apposition to dvā, further explained by samrájā.

१० अर्चन्त एके महि सामं मन्वत् अर्चन्तः । एकै । महि । सामं । मन्वत् ।
तेन सूर्यमरोचयन् ॥ तेन । सूर्यम् । अरोचयन् ॥

10 ārcanta éke máhi sâma man- Singing, some thought of a great
vata: chant · by it they caused the sun to
téna sūryam arocayan. shine.

ārcantas: singing is characteristic of the Angirases; e. g. i. 62, 2, sâma yénā . . ārcanta Āngiraso gā āvīdan the chant by which the Angirases, singing, found the cows, the Maruts are described in x. 78, 5 as viśvārūpā Āngiraso ná sāmabhih manifold with chants like the Angirases. The Angirases again are those yā rtēna sūryam ārochayan divī who by their rite caused the sun to mount to heaven (x 62, 3). Sāyana and some other interpreters think that the Atis are meant. But nothing is ever said of the singing or the chants of the Atis. Again, though in one hymn (v 40) it is said in the last stanza that the Atis found the sun: yām vāi sūryam Svārbhānus tāmasā āvidhyad, Ātrayas tām ānv avīdan the Atris found the sun which Svārbhānu had assailed with darkness (9), this is only a repetition of what is attributed to Atri in the sing.: gūlhām sūryam tāmasā . . brāhmaṇā avīdad Ātrih Atri by prayer found the sun hidden by darkness (6) and Ātrih sūryasya divī cākṣur ādhāt Atris placed the eye of the sun in heaven (8), and in the AV and the ŚB., it is Atri (not the Atris) who performed a similar act. Thus even this deed is not characteristic of the Atris (plural), but at most of Atri (singular). The Angirases must therefore undoubtedly be meant here. éke the pl is here used to express an indefinite group beside ékas and dvā in the rest of the hymn (cp. 105). manvata: 3 pl. ipf. \bar{A} . (without augment) of man think. arocayan: ipf. cs. of roc shine.

SÓMA

As the Soma sacrifice formed the centre of the ritual of the RV, the god Soma is one of the most prominent deities. With rather more than 120 hymns (all those in Mandala ix, and about half a dozen in others)

addressed to him, he comes next to Agni (i. 1) in importance. The anthropomorphism of his character is less developed than that of Indra or Varuna because the plant and its juice are constantly present to the mind of the poet. Soma has terrible and sharp weapons, which he grasps in his hand, he wields a bow and a thousand-pointed shaft. He has a car which is heavenly, drawn by a team like Vāyu's. He is also said to ride on the same car as Indra. He is the best of charioteers. In about half a dozen hymns he is associated with Indra, Agni, Pūsan, and Rudra respectively as a dual divinity. He is sometimes attended by the Maruts, the close allies of Indra. He comes to the sacrifice and receives offerings on the sacred grass.

The Soma juice, which is intoxicating, is frequently termed *mádhu* or *sweet draught*, but oftenest called *indu* the *bright drop*. The colour of Soma is brown (*babhrú*), ruddy (*aruná*), or more usually tawny (*hári*). The whole of the ninth book consists of incantations chanted over the tangible Soma, while the stalks are being pounded by stones, the juice passes through a woollen strainer, and flows into wooden vats, in which it is offered to the gods on the litter of sacred grass (*barhis*). These processes are overlaid with confused and mystical imagery in endless variation. The pressing stones with which the shoot (*amśu*) is crushed are called *ádri* or *grávan*. The pressed juice as it passes through the filter of sheep's wool is usually called *pávamāna* or *punāná flowing clear*. This purified (unmixed) Soma is sometimes called *śuddhá pure*, but much oftener *śukra* or *śuci bright*, it is offered almost exclusively to Vāyu or Indra. The filtered Soma flows into jars (*kaláśa*) or vats (*dróna*), where it is mixed with water and also with milk, by which it is sweetened. The verb *mry cleanse* is used with reference to this addition of water and milk. Soma is spoken of as having three kinds of admixture (*āsír*) : milk (*go*), sour milk (*dádhi*), and barley (*yáva*). The admixture being alluded to as a garment or bright robe, Soma is described as 'decked with beauty'. Soma is pressed three times a day the Rbhus are invited to the evening pressing, Indra to the midday one, which is his exclusively, while the morning libation is his first drink. The three abodes (*sadhástha*) of Soma which are mentioned probably refer to three tubs used in the ritual.

Soma's connexion with the waters, resulting from the admixture, is expressed in the most various ways. He is the drop that grows in the waters; he is the embryo of the waters or their child, they are his mothers or his sisters, he is lord and king of streams; he produces waters and causes heaven and earth to rain. The sound made by the trickling Soma is often alluded to, generally in hyperbolical language, with verbs meaning to roar or bellow, or even thunder. He is thus commonly called a bull among the waters, which figure as cows. Soma is moreover swift, being often compared with a steed, sometimes with a bird flying to the wood. Owing to his

yellow colour Soma's brilliance is the physical aspect most dwelt upon by the poets. He is then often likened to or associated with the sun.

The exhilarating power of Soma led to its being regarded as a divine drink bestowing immortal life. Hence it is called *amṛta draught of immortality*. All the gods drink Soma, they drank it to gain immortality, it confers immortality not only on gods, but on men. It has, moreover, medicinal powers. Soma heals whatever is sick, making the blind to see and the lame to walk. Soma also stimulates the voice, and is called 'lord of speech'. He awakens eager thought. He is a generator of hymns, a leader of poets, a seer among priests. Hence his wisdom is much dwelt upon, thus he is a wise seer, and he knows the races of the gods.

The intoxicating effect of Soma most emphasized by the poets is the stimulus it imparts to Indra in his conflict with hostile powers. That Soma invigorates Indra for the fight with Vṛtra is mentioned in innumerable passages. Through this association Indra's warlike exploits and cosmic actions come to be attributed to Soma independently. He is a victor unconquered in fight, born for battle. As a warrior he wins all kinds of wealth for his worshippers.

Though Soma is several times regarded as dwelling or growing on the mountains (like Haoma in the Avesta), his true origin and abode are regarded as in heaven. Soma is the child of heaven, is the milk of heaven, and is purified in heaven. He is the lord of heaven, he occupies heaven, and his place is the highest heaven. Thence he was brought to earth. The myth embodying this belief is that of the eagle that brings Soma to Indra, and is most fully dealt with in the two hymns iv 26 and 27. Being the most important of herbs, Soma is said to have been born as the lord (*pāti*) of plants, which also have him as their king, he is a lord of the wood (*vanaspāti*), and has generated all plants. But quite apart from his connexion with herbs, Soma is, like other leading gods, called a king. He is a king of rivers, a king of the whole earth, a king or father of the gods, a king of gods and mortals. In a few of the latest hymns of the RV. Soma begins to be mystically identified with the moon, in the AV. Soma several times means the moon, and in the Brāhmaṇas this identification has already become a commonplace.

We know that the preparation and the offering of Soma (the Avestan Haoma) was already an important feature of Indo-Iranian worship. In both the RV. and the Avesta it is stated that the stalks were pressed, that the juice was yellow, and was mixed with milk, in both it grows on mountains, and its mythical home is in heaven, whence it comes down to earth, in both the Soma draught has become a mighty god and is called a king, in both there are many other identical mythological traits relating to Soma.

It is possible that the belief in an intoxicating divine beverage, the home of which was in heaven, goes back to the Indo-European period. It

must then have been regarded as a kind of honey mead (Skt *mádhu*, Gk. *μέθυ*, Anglo-Saxon *medu*)

The name of Soma (= Haoma) means *pressed juice*, being derived from the root *su* (= Av *hu*) *press*.

viii. 48. Metre: Tristubh; 5. Jagatī.

१ स्वादोरभक्षि वयसः सुमेधाः	स्वादोः । अभक्षि । वयसः । सुमेधाः ।
स्वाधो वरिवोवित्तरस्य ।	सुआध्यः । वरिवोवित्तरस्य ।
विश्वे य देवा उत मर्त्यासो	विश्वे । यम् । देवाः । उत । मर्त्यासः ।
मधु ब्रुवन्तो अभि संचरन्ति ॥	मधु । ब्रुवन्तः । अभि । समचरन्ति ॥

1 svādór abhakṣi váyasah sume-
dhāh
suādhio varivovittarasya,
vísve yám devā utá mártiāso,
mádhu bruvānto, abhí samcár-
anti.

*Wisely I have partaken of the
sweet food that stirs good thoughts,
best banisher of care, to which all
gods and mortals, calling it honey,
come together*

ábhakṣi : 1. s. *Ā. s* ao. of *bhaj share* ; with partitive gen. (202 A e).
sumedhās : appositionally, *as a wise man* ; svādhyaś : gen of
svādhī (declined like rathī, p 85, f n 4) yám : m. referring to the
n. váyas, as if to sóma. abhí samcáranti : p. 469, B α.

२ अन्तश्च प्रागा अदितिर्भवास्	अन्तरिति । च । प्र । अगाः । अदितिः ।
अवयाता हरसो दैव्यस्य ।	भवासि ।
इन्द्रविन्द्रस्य सख्यं जुषाणः	अवयाता । हरसः । दैव्यस्य ।
श्रीष्टीव धुरमनु राय ऋध्याः ॥	इन्द्रो इति । इन्द्रस्य । सख्यम् । जुषाणः ।
	श्रीष्टी इव । धुरम् । अनु । राये । ऋध्याः ॥

2 antás ca prágā, Áditiṛ bhavāsi,
avayātá háraso dāiviasya.
Índav, Índrasya sakhiām ju-
sānāh,
śráustīva dhúram, ánu rāyá
rdhyāh.

*If thou hast entered within, thou
shalt be Aditi, appeaser of divine
wrath. Mayest thou, O Indra,
enjoying the friendship of Indra,
like an obedient mare the pole,
advance us to wealth.*

antás: cp. note on vii 86, 2 b Soma is here addressed. prágās: the Padapāṭha analysis of this as prā ágāh is evidently wrong, because in a principal sentence it must be prā agāh (p 468, 20) or in a subordinate one pra-ágāh (p. 469, 20 B), here it is the latter, because of ca = च (p. 229, 3). Áditis: because Aditi releases from sin (e. g. anāgāstváṃ no Áditiḥ kṛṇotu may Aditi produce sinlessness for us. i. 162, 22), that is, may Soma purify us within Índav: vocatives in o are always given as Prāghya in the Pada text (o íti) even though their Sandhi before vowels may be av or a in the Saṃhitā text; cp. note on ii. 33, 3 b. śráuṣṭī: this word occurs only here, and its meaning is uncertain, the most probable sense is *obedient mare*. rāyé: this analysis of the Padapāṭha makes the construction doubtful because an acc is wanted as parallel to dhuram; nas may be supplied; then the sense would be: 'as a willing mare advances the yoke (of a car), so mayst thou advance (us or the yoke of the sacrifice) for the attainment of wealth.' rdhyās: root ao. op. of rdh thrive.

३ अपाम् सोमममृता अभूमा-
गन् ज्योतिरविदाम देवान् ।
किं नूनमस्मान् कृणवद अ-
रातिः ॥
किम् धूर्तिरमृत मर्त्यस्य ॥

अपाम् । सोमम् । अमृताः । अभूम् ।
अगन् । ज्योतिः । अविदाम् । देवान् ।
किम् । नूनम् । अस्मान् । कृणवत् । अरातिः ।
किम् । ऊं इति । धूर्तिः । अमृतम् । मर्त्यस्य ॥

३ āpāma sōmam; amṛtā abhūma;
āganma jyótir; ávidāma devān.
kim nūnam asmān kṛṇavad á-
rātiḥ?
kim u dhūrtir, amṛta, mārtya-
asya?

We have drunk Soma, we have
become immortal, we have gone to
the light we have found the gods.
What can hostility now do to us,
and what the malice of mortal man,
O immortal one?

This stanza describes the mental exaltation produced by drinking Soma. Note the use of the aorist four times and its characteristic sense (p 345, C). āpāma: root ao. of pā drink abhūma: root ao. of bhū become. āganma: root ao. of gam go jyótis: acc. of the goal (197 A 1). ávidāma. a ao. of 2. vid find. kṛṇavat: 3 s pr sb. of kr do (p. 134) amṛta: Soma.

४ श नो भव हृद आ पीत इन्द्रो
पितेव सोम सूनवे सुशेवः ।
सखेव सख्य उरुशंस धीरः
प्र ण आयुर्जीवसे सोम तारीः ॥

शम् । नः । भव । हृदे । आ । पीतः ।
इन्द्रोऽइति ।
पिताऽइव । सोम । सूनवे । सुऽशेवः ।
सखाऽइव । सखे । उरुऽशंस । धीरः ।
प्र । नः । आयुः । जीवसे । सोम । तारीः ॥

4 śam no bhava hṛdā ā pītā,
Indo;
pītēva, Soma, sūnāve suśēvah,
sākheva sākhyā, uruśamsa, dhī-
rah,
prā ṇa āyur jīvāse, Soma, tāriḥ.

*Do good to our heart when drunk,
O Indu, kindly like a father, O
Soma, to his son, thoughtful like a
friend to his friend, O far-famed
one, prolong our years that we may
live, O Soma.*

śām hṛdé *refreshing to the heart* occurs several times; the emphas-
sizing pcl. ā is here added to the dat. prā ṇaḥ: Sandhi, 65 c.
jīvāse: dat. inf. of jīv *live*. tāris: is ao. inj from tī cross.

५ इमे मा पीता यशस उरुष्यवो
रथं न गावः समनाह पर्वसु ।
ते मा रक्षन्तु विस्रसंश्चरित्राद्
उत मा सामाद्यवयन्त्विन्द्रवः ॥

इमे । मा । पीताः । यशसः । उरुष्यवः ।
रथम् । न । गावः । सम । अनाह ।
पर्वऽसु ।
ते । मा । रक्षन्तु । विऽस्रसः । चरित्रात् ।
उत । मा । सामात् । यवयन्तु । इन्द्रवः ॥

5 imé mā pītā yaśása urusyávo,
rátham ná gāvah, sám anāha
párvasu;
té mā rakṣantu visrásāś carī-
trād,
utá mā srāmād yavayantu in-
davah.

*These glorious, freedom-giving
(drops), ye have knit me together
in my joints like straps a car; let
those drops protect me from break-
ing a leg and save me from
disease.*

imé: supply indavas from d. yaśásas: p. 59 urusyávas cp.
varivovíttarasya in l b. anāha: this seems to be an irregular pf.

form from *nah bind* for *nanāha*; cp. *góbhih sáṃnaddho asi thou art bound together with straps* (said of a car), another irregularity is the 2. pl. strong radical vowel (cp. 137, 2). *visrásas*: abl. inf. (of *vi-srams*) with attracted object in the abl. *caritrād*: p. 337, 3a. Note that Pāda c is a Tristubh. *yavayantu*: cs. 1pv. of *yu separate*. Change in c and d, as often, from 2. to 3. prs.

६ अग्निं न मा मथितं सं दिदीपः	अग्निम् । न । मा । मथितम् । सम् ।
प्र चक्षय कृणुहि वस्यसो नः ।	दिदीपः ।
अथा हि ते मद आ सोम मन्ये	प्र । चक्षय । कृणुहि । वस्यसः । नः ।
रेवो इव प्र चरा पुष्टिमक् ॥	अथ । हि । ते । मदे । आ । सोम । मन्ये ।
	रेवान् इव । प्र । चर । पुष्टिम् । अक् ॥

6 agnīm ná mā mathitām sām	<i>Like fire kindled by friction</i>
didīpah;	<i>inflame me; illumine us; make</i>
prā cakṣaya; kṛṇuhī vāsyaso	<i>us wealthier For then, in thy</i>
naḥ.	<i>intoxication, O Soma, I regard</i>
áthā hí te máda á, Soma,	<i>myself as rich. Enter (into us)</i>
mānye	<i>for prosperity.</i>
revām iva. prā carā puṣṭim	
ácha.	

didīpas: red. ao. inj. of *dīp shine*. *prā cakṣaya*: cs. of *cakṣ see* (cp. 3 b). *kṛṇuhī*: cp. p. 134, accented as beginning a sentence. *vāsyasas*: A. pl. of *vāsyāms* (cpv. of *vāsu*, 103, 2 a). *áthā* (metrically lengthened): *then*, when inflamed by Soma. *revām*: predicatively with *mānye* (196 a), *iva* being sometimes added. *prā carā* (metrically lengthened): cp. 2 a, *antāś ca prāgāḥ*. *puṣṭim ácha*: give us actual prosperity also.

७ इषिरेण ते मनसा सुतस्य	इषिरेण । ते । मनसा । सुतस्य ।
मचीमहि पित्र्यस्येव रायः ।	मचीमहि । पित्र्यस्य इव । रायः ।

सोमं राजन् प्र आयूषि तारीरु सोमं । राजन् । प्र । नः । आयूषि ।
हानीव सूर्यो वासराणि ॥ तारीः ।

अहानिऽइव । सूर्यः । वासराणि ॥

iréṇa te mānasā sutāsya *Of thee pressed with devoted mind*
akṣimāhi, pītrīasyeva rāyāh. *we would partake as of paternal*
śma rājan, prā ṇa āyūṃṣi *wealth King Soma, prolong our*
tārīr, *years as the sun the days of*
ānīva sūrio vāsarāṇi. *spring.*

*bh*akṣimāhi: s ao op. of *bha*j share pītryasya iva: because Soma
regarded as a father, cp. 4 b. Śoma rājan. being a single voc.
ājan is in apposition), Śoma alone is accented (p. 465, 18) prā
as : cp. 4 d. tārīs : cp. 4 d. āhānī : 91, 2.

सोमं राजन्मृक्या नः स्वस्ति सोमं । राजन् । मृक्य । नः । स्वस्ति ।
व ससि ब्रत्याऽस्तस्य विद्धि । तव । ससि । ब्रत्याः । तस्य । विद्धि ।
लर्ति दक्ष उत मन्युरिन्दो अलर्ति । दक्षः । उत । मन्युः । इन्दो इति ।
नो अर्यो अनुकामं परा दाः ॥ मा । नः । अर्यः । अनुऽकामम् । परा ।
दाः ॥

śma rājan, mṛlāyā naḥ su- *King Soma, be gracious to us*
astī; *for welfare; we are thy devotees -*
va smasī vratiās: tāsyā vid- *know that. These arise might and*
dhi. *wrath, O Indu abandon us not*
arti dākṣa utā manyur, Indo; *according to the desire of our*
ā nō aryó anukāmām parā *foe.*
dāh.

mṛlāyā: accented as beginning a sentence after an initial voc.
467, 19 A c); final vowel metrically lengthened. *svastī*:
ortened inst. s. (p. 80, f. n 2) used adverbially like a dat., this
ord though obviously = *su + asti* is not analysed in the *Padapātha*
). note on 1. 1, 9). *smasī*: 1. pl pr of as *be* *tāsya*: with *vid*

know about, 202 A c. *viddhi*: 2. s. 1pv of *vid know*. *álar̥ti*: 3. s. pr. int. of *r̥ go* (174 a) *aryás*: gen. of *arí foe* (cp. p. 81, f. n. 1, 99, 3). dependent on *anukāmam*; cp. *árātis* in 3 c. *dāh*: 2. s. root ao. inj. of *dā gue*.

९ त्वं हि नस्तुन्वः सोम गोपा त्वम् । हि । नः । तन्वः । सोम । गोपाः ।
 गात्रेगात्रे निषसत्या नृचक्षाः । गात्रेऽगात्रे । निऽससत्य । नृऽचक्षाः ।
 यत्ते वयं प्रमिनाम ब्रतानि यत् । ते । वयम् । प्रऽमिनाम । ब्रतानि ।
 स नो मृळ सुषखा देव वस्यः ॥ सः । नः । मृळ । सुऽसखा । देव । वस्यः ॥

9 tuám hi nas tanúas, Soma, gopá, Since thou art the protector of
 gātre-gātre niṣasātthā nrcaksāh. our body, O Soma, thou as sur-
 yāt te vayam pramināma vra- veyor of men hast settled in
 tāni, every limb. If we infringe thine
 sa no mṛia sasaknā, deva, vá- ordinances, then be gracious to us
 syah. as our good friend, O god, for
 higher welfare.

tanuas: gen. of *tanū body*. *gopás* 97 A 2 (p. 79) *gātre-gātre*: 139 C. *ni-ṣasatthā*: 2 s. pf. of *sad*; cerebralization of *s* (67 a), metrical lengthening of final *a* (p. 441, a). *yād*: p. 242, 3 *pramināma*: sb. pr. of *pra-mī*. *sá*. p. 294, b. *su-ṣakhā*; on the cerebralization of *s* see 67 b, the accent is that of a Bv (p. 455, c α), that of a Karmadhāraya (p. 455, d 1) is *su-sákhā*; the former is irregularly used in the latter sense. *vásyas*: the cpv. adj. is here used as an acc. adverb (p. 301, b).

१० ऋदूदरेण सख्या सचेय ऋदूदरेण । सख्या । सचेय ।
 यो मा न रिषेद्वयं पीतः । यः । मा । न । रिषेत् । हृरिऽअश्च ।
 अयं यः सोमो न्यधास्यसे पीतः ।
 तस्मा इन्द्रं प्रतिरेमेत्यायुः ॥ अयम् । यः । सोमः । नि । अधायि ।
 असे इति ।
 तस्मै । इन्द्रम् । प्रऽतिरेम् । एमि । आयुः ॥

10 rdūdārena sākhiā saceya,

yó mā ná riṣyed, dhariaśva,
pītāh.ayām yá sómo niádhāyi asmé,
tásmā índram pratíram emi
āyuh.

*I would associate with the whole-
some friend who having been drunk
would not injure me, O lord of the
bays. For (the enjoyment of) that
Soma which has been deposited in
us, I approach Indra to prolong
our years.*

rdūdārena: not analysed in the Padapāṭha (cp. note on ii 33, 5 c);
cp tvām nas tanvò gopāh in 9 a. sākhyā: 99, 2. yó ná riṣyet:
cp 4 a. haryaśva. a characteristic epithet of Indra, who as the
great Soma drinker is here addressed. nyádhāyi: 3 s. ao ps. of
dhā put, this (like prágās in 2 a) is irregularly analysed in the
Padapāṭha as ní ádhāyi instead of ni-ádhāyi (p. 469, B) asmé:
loc. (p. 104), Piagrhya (26 c). emi: 1 s. pr. of i go to with acc.
(197, A 1) pratíram: acc inf of tī cross (p 336, 2 a) governing
the acc. āyus (cp. 11 d). tásmā: for the sake of that = to obtain or
enjoy that, final dat. (p. 314, B 2).

११ अप॒ त्या अ॒स्थुरनि॒रा अमी॑वा॒

नि॒र॒व॒स॒न्तमि॒षीची॒रमै॑षुः ।

आ सोमो॑ अ॒सौ अ॒रु॒ह॒दिहा॑या॒

अ॒ग॒न्म॒ य॒त्र प्र॒ति॒र॒न्त॒ आ॒युः ॥

अप॒ । त्याः । अ॒स्थुः । अनि॒राः । अमी॑वाः ।

निः । अ॒व॒स॒न् । तमि॒षीचीः । अ॒मै॑षुः ।

आ । सोमः॑ । अ॒सान् । अ॒रु॒ह॒त् । वि

हा॑याः ।

अ॒ग॒न्म॒ । य॒त्र । प्र॒ति॒र॒न्त॒ । आ॒युः ॥

11 ápa tyā asthur ánirā, ámivā

nir atrasan, támisicīr ábhaiṣuh.

á sómo asmāṁ aruhad víhāyā:

áganma yātra pratirānta āyuh.

*Those ailments have started off,
diseases have sped away, the powers
of darkness have been affrighted
Soma has mounted in us with
might we have gone to where men
prolong their years.*

asthur: 3. pl. root ao. of sthā. atrasan: the ipf. is here
irregularly used beside the two aorists; cp. the uniform use of the
ao. in 3. támisicīr: this word, as occurring here only, is somewhat
doubtful in sense; but it is probably a f. adj. formed from a stem in

añc added to *tāmīs* (in *tāmīs-rā darkness*): cp 93a and 95. The meaning is that a draught of Soma drives away disease and the powers of darkness (cp 3 b). *ábhaiṣur* : s ao of *bhī fear*. *á aru-hat* : a ao of *ruh* : cp the English phrase, 'go to the head'. *áganma yátra* : = 'we have arrived at the point when'. *d* is identical with i. 113, 16 d ; it refers to the renewal of life at dawn

१२ यो न इन्दुः पितरो हृत्सु पीतो यः । नः । इन्दुः । पितरः । हृत्सु । पीतः ।
 ऽमर्त्यो मर्त्यो आविवेश । अमर्त्यः । मर्त्यान् । आ ऽविवेश ।
 तस्मै सोमाय हविषा विधेम तस्मै । सोमाय । हविषा । विधेम ।
 मृळीके अस्व सुमतौ स्याम ॥ मृळीके । अस्व । सु ऽमतौ । स्याम ॥

12 *yó na índuh, pítaro, hrtsú pító, ámartio mártiām āvivéśa, tásmāi Sómāya haviṣā vidh-*
ema : *The drop drunk in our hearts, O Fathers, that immortal has entered us mortals, to that Soma we would pay worship with obla-*
tion ; we would abide in his mercy and good graces.

pitaras : the Fathers, often spoken of as Soma-loving (*somyá*), are called to witness (cp. 13 a) *hrtsú pítāḥ* : cp. 2 a *antás ca prāgāḥ* and 10 c *yāḥ sómo nádhāyi asmé*.

१३ त्वं सीम पितृभिः संविदानो त्वम् । सीम् । पितृभिः । सम ऽविदानः ।
 ऽनु द्वावापृथिवी आ ततन्य । अनु । द्वावापृथिवी इति । आ । ततन्य ।
 तस्मै त इन्दो हविषा विधेम तस्मै । ते । इन्दो इति । हविषा । विधेम ।
 वयं स्याम पतयो रयीणाम् ॥ वयम् । स्याम् । पतयः । रयीणाम् ॥

13 *tuām, Soma, pitṛbhiḥ samvid-*
ānó, *ānu dyāvāpṛthivī ā tatantha. tásmāi ta, Indo, haviṣā vidh-*
ema : *Thou, O Soma, uniting with the Fathers, hast extended thyself over Heaven and Earth. To thee as such, O Indu, we would pay worship with oblation : we would be lords of riches.*

sam-vidānās : see x. 14, 4 b. ānu ā tatantha : = hast become famous in. d is identical with iv. 50, 6 d.

१४ वाता॒रो दे॒वा अ॒धि वो॒चता॒ नो वाता॒रः । दे॒वाः । अ॒धि । वो॒च॒त॒ । नः ।
 मा नो॑ नि॒द्रा ई॒श॒त॒ मोत॒ जल्पिः॑ । मा । नः । नि॒ऽद्रा । ई॒श॒त॒ । मा । उ॒त ।
 व॒यं सोम॑स्य वि॒श्वहं॑ प्रि॒यासः॑ जल्पिः ।
 सु॒वीरा॑सो वि॒दथ॒मा व॒देम ॥ व॒यम् । सोम॑स्य । वि॒श्वहं॑ । प्रि॒यासः॑ ।
 सु॒ऽवीरा॑सः । वि॒दथ॒म् । आ । व॒दे॒म् ॥

14 trātāro devā, ādhi vocatā no. *Ye protecting gods, speak for us.*
 mā no nidrā īsata, mótá jālpih. *Let not sleep overpower us, nor idle*
 vayām Sómasya vísváha pri- *talk. We always dear to Soma,*
 yāsah, *rich in strong sons, would utter*
 suvīrāso vidātham ā vadema. *divine worship*

trātāro devāḥ : accent, see note on 7 c ādhi vocatā : 2 pl. ao. ipv of vac *speak*, final vowel metrically lengthened ; = *take our part, defend us* (nas, dat.). nidrā : probably for nidrāḥ see note on svadhā, x. 129, 5 d. īsata : 3. s. sb. Ā. (not inj., which correct, p. 372) ; with gen. nas (202, A a). nidrā and jālpih probably refer to the vows of waking and silence in the rite of initiation (dikṣā) to the Soma sacrifice. c d are identical with ii. 12, 15 c d excepting that there ta Indra takes the place of Sómasya. priyāsas : with gen. (p. 322 C).

१५ त्व नः॑ सोम॒ वि॒श्वतो॑ वयो॒धास॑ त्वम् । नः । सोम॒ । वि॒श्व॒तः॑ । व॒यः॒ऽधाः॑ ।
 त्वं स्व॒र्वि॒दा वि॒शा नृ॒च॒र्चाः॑ । त्वम् । स्वः॒ऽवि॒त् । आ । वि॒श्व॒ । नृ॒ऽच॒र्चाः॑ ।
 त्वं न॑ इ॒न्द्र ऊ॒तिभिः॑ स॒जोषाः॑ त्वम् । नः । इ॒न्द्रो॒ इति॑ । ऊ॒तिऽभिः॑ । स॒
 पा॒हि प॒श्चाता॑दुत वा॒ पुर॒स्तात् ॥ ऽजोषाः॑ ।
 पा॒हि । प॒श्चाता॑त् । उ॒त । वा॒ । पुर॒स्तात् ॥

15 tuám nah, Soma, vísvāto va- *Thou art, O Soma, a giver of*
 yodhās. *strength to us on all sides. Thou*
 tuám suarvíd. ā víśā nṛcákṣāh. *art a finder of light. Do thou, as*

tuám na, Inda, ūtíbhīh sajóṣāh *surveyor of men, enter us. Do*
 pāhī paścātād utá vā purástāt. *thou, O Indu, protect us behind*
and before with thine aids ac-
cordant

ā viśā: final vowel metrically lengthened. Inda: for Indav (21 b); on the Padapātha, cp. note on 2 c. ūtíbhīh to be taken with sajóṣās. utá vā: or = and.

FUNERAL HYMN

The RV contains a group of five hymns (x. 14–18) concerned with death and the future life. From them we learn that, though burial was also practised, cremation was the usual method of disposing of the dead, and was the main source of the mythology relating to the future life. Agni conveys the corpse to the other world, the Fathers, and the gods. He is besought to preserve the body intact and to burn the goat which is sacrificed as his portion. During the process of cremation Agni and Soma are besought to heal any injury that bird, beast, ant, or serpent may have inflicted on the body. The way to the heavenly world is a distant path on which Savitṛ (i. 35) conducts and Pūsan (vi. 54) protects the dead. Before the pyre is lighted, the wife of the dead man, having lain beside him, arises, and his bow is taken from his hand. This indicates that in earlier times his widow and his weapons were burnt with the body of the husband. Passing along by the path trodden by the Fathers, the spirit of the dead man goes to the realm of light, and meets with the Fathers who revel with Yama in the highest heaven. Here, uniting with a glorious body, he enters upon a life of bliss which is free from imperfections and bodily frailties, in which all desires are fulfilled, and which is passed among the gods, especially in the presence of the two kings Yama and Varuṇa.

x. 14. Metre: Tristubh; 13. 14. 16. Anuṣṭubh; 15. Brhatī.

१ परेयिवांसं प्रवतो महीरनु	परेयिवांसम् । प्रवतः । महीः । अनु ।
बृहभ्यः पन्थामनुपस्यशानम् ।	बृहभ्यः । पन्थाम् । अनुपस्यशानम् ।
वैवस्वतं संगमनं जनानां	वैवस्वतम् । समगमनम् । जनानाम् ।
धमं राजानं हविषा दुवस्य ॥	धमम् । राजानम् । हविषा । दुवस्य ॥

1 pareyivāmsam pravāto mahīr ānu, bahubhyah pānthām anupaspaś- ānām, Vaivasvatām saṃgāmanam jā- nānām, Yamām rājānam haviṣā du- vasya.	<i>Hum who has passed away along the mighty steeps and has spied out the path for many him the son of Vivasvant, the assembler of people Yama the king, do thou present with oblation.</i>
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a is a Jagati (see p. 445, f. n. 7). pareyivāmsam: pf. pt. act īyivāmsam (89 a) of 1 go, with pārā away. pravātas: the steep paths leading to the highest heaven where Yama dwells; cp. ix. 113, 8, yātra rājā Vaivasvató, yātrāvaróddhanam divāḥ . . tatra mām amṛtam kṛdhi where the king, the son of Vivasvant, and where the secret place of heaven is, there do thou (Soma) make me immortal mahīs: A pl. f. of mātā great. pānthām: 97, 2 a Vaivasvatām: Yama is in several passages called by this patronymic, cf. also 5 e, and x 17, 1 Yamāsyā mātā, paryuhyāmānā mahó jāyā Vivasvataḥ the mother of Yama being married as the wife of the great Vivasvant bahubhyas: for the many that die and go to the other world. anu-paspaśānām: pf. pt. ā of spaś see saṃgāmanam: as gathering the dead together in his abode. rājānam: Yama is several times called a king, but never expressly a god duvasya: addressed to the sacrificer

२ यमो नो गातु प्रथमो विवेद नैषा गव्यूतिरपमर्तवा उ । यच्चा नः पूर्वे पितरः परेयुर् एना जज्ञानाः पथ्याऽनु स्वाः ॥	यमः । नः । गातुम् । प्रथमः । विवेद । न । एषा । गव्यूतिः । अपमर्तवै । ऊ इति । यच्चा । नः । पूर्वे । पितरः । पराऽईयुः । एना । जज्ञानाः । पथ्याः । अनु । स्वाः ॥
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2 Yamó no gātum prathamó vi- veda: náīṣā gavyūtir āpabhartavā u. yātrā nah pūrve pitārah pa- reyúr, enā jajñānāḥ pathiā ānu svāḥ.	<i>Yama has first found out the way for us this pasture is not to be taken away. Whither our former fathers have passed away, thither those that have been born since (pass away) along their several paths.</i>
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Yamás : a explains what is said of Yama in the preceding stanza. **viveda** : pf. of 2. vid *find*. **gávyūtis** : used figuratively to express the abode which Yama has found for those who die **ápa-bhartavái** : dat. inf with double accent (p. 452, 7), here it has a passive force (p. 335, a). **b** is most naturally to be taken as forming a hemistich with **a**, not as beginning a new sentence antecedent to **yátra**. The exact sense of **cd** is uncertain owing to the doubtful interpretation of **enā** and **jaññānās**. The former word is probably cor. to **yátra**, and the latter the frequent pf. pt. **Ā.** of **jan** *generate*. It might be from **jñā** *know* (from which, however, this pt. does not seem to occur elsewhere) the meaning would then be, 'knowing the way thereby (**enā**),' because Yama found it for them. **svás** : *by their own paths*, each by his own, each going by himself.

३ मातली कव्यैर्मो अङ्गिरोभिर्
बृहस्पतिर्ऋक्भिर्वावृधानः ।
यांसं देवा वावृधुर्ये च देवान
स्वाहान्ये स्वधयान्ये मदन्ति ॥

मातली । कव्यैः । यमः । अङ्गिरःभिः ।
बृहस्पतिः । ऋक्भिः । ववृधानः ।
यान् । च । देवाः । ववृधुः । ये । च ।
देवान् ।
स्वाहा । अन्ये । स्वधया । अन्ये । मदन्ति ॥

3 Mātālī Kavyáir, Yamó Āngiro-
bhir,
Bṛhaspátir Ṛkvabhir vāvṛdhā-
nāḥ,
yámś ca devā vāvṛdhúr, yé ca
devān,
svāhā anyé, svadháyānyé mad-
anti.

*Mātālī having grown strong with
the Kavyas, Yama with the Angi-
rases, Brhaspati with the Rkvas,
whom the gods have made strong
and who (have made strong)
the gods, some rejoice in the call
Swāhā, others in the offering to the
dead*

Mātālī : mentioned only here ; one of seven m stems in ī (100, 1 b). **Sāyana** thinks this means Indra because that god's charioteer (in later times) is **mātālī** and therefore **mātālī** (N. of **mātalin**) is 'he who is accompanied by **mātālī**', but the accent of words in **in** is invariably on that syllable (p. 454 B a). **Kavyáis** : name of a group of ancestors ; the inst used in the sociative sense (100 A 1) **Āngiri**

robhis: another group of ancestors, otherwise associated with Brhaspati (who exclusively is called Āṅgrasá). Ŗkvabhis: another group of ancestors; cp. sá Ŗkvatā gaṇéna he (Brhaspati) *with the singing host* (iv 50, 5). vāvṛdhānás: by means of oblations. yámś ca: the ancestors whom the gods strengthened by their aid, and who strengthened the gods with their offerings. sváhā anyé: some, by their association with the gods, rejoice in the call sváhā, which is addressed to the gods, others in the funeral oblations offered to them as ancestors. madanti: with inst. (p. 308, 1 c).

४ इमं यम प्रस्तुरमा हि सीदा- इमम् । यम् । प्रऽस्तुरम् । आ । हि । सीद् ।
 ङ्गिरोभिः पितृभिः संविदानः । अङ्गिरऽभिः । पितृभिः । समऽविदानः ।
 आ त्वा मन्त्राः कविशस्ता वहन्त्व आ । त्वा । मन्त्राः । कविऽशस्ताः । वहन्तु ।
 एना राजन्हविषा मादयस्व ॥ एना । राजन् । हविषा । मादयस्व ॥

4 imám, Yama, prastarám á hí sída, Upon this strewn grass, O Yama, pray seat thyself, uniting thyself
 Āṅgirobhiḥ pitṛbhiḥ samvidānāh. with the Angrases, the fathers.
 á tvā mántrāh kaviśastā vah- Let the spells recited by the seers bring thee hither Do thou, O king, rejoice in this oblation.
 antu.
 ená, rājan, haviṣā mādayasva.

á sída: 2. s. ipv. of sad sit w. acc. hí: p. 252, 2; cp p. 167, B pitṛbhis: apposition to Āṅgirobhis (cp 3 a) samvidānás: pr. pt. A of 2. vid find according to the root class (158 a a) kaviśastās: on the accent cp. p. 456, 2 a and p. 462, f. n 4 ená: here (cp. 2 d) inst. of ena (112 a) agreeing with haviṣā; accented because beginning the Pāda (and always as an adv., cp. 2 d). mādayasva: with inst., cp. madanti in 3 d.

५ अङ्गिरोमिरा गहि यज्ञियेभिर् यमं वैरूपैरिह मादयस्व । अङ्गिरऽभिः । आ । गहि । यज्ञियेभिः ।
 यमं वैरूपैः । इह । मादयस्व ।

विवस्वन्तं ऊवे यः पिता ते
ऽस्मिन्यज्ञे बर्हिषा निषद्य ॥

विवस्वन्तम् । ऊवे । यः । पिता । ते ।
अस्मिन् । यज्ञे । बर्हिषि । आ । निऽसद्य ॥

- 5 *Āngirobhir ā gahi yajñīyebhir; Come hither with the adorable*
Yāma, Vairūpāir ihā māda- Angirases, O Yama, with the sons
yasva. of Virūpa do thou here rejoice. I
Vīvasvantam huve, yāh pitā te, call Vvasvant who is thy father,
asmin yajñé barhīṣi ā niṣādya. (let him rejoice), having sat himself
down on the strew at this sacrifice.

Āngirobhis: sociative inst. (199 A 1) *ā gahi*: root *ao.* 1pv. of *gam* (148, 5). *Vairūpāis*: sociative inst, this patronymic form occurs only here; *Virūpa* occurs once in the sing as the name of one who praised *Agni* (vui 64, 6), and three times in the pl. as of seers closely connected with the *Āngirases*, as sons of heaven or of *Āngiras*. *huve*: 1 s pr *Ā.* of *hū call* *yās*: supply *āsti.* *e* is defective by one syllable (p 441, 4 B a). *barhīṣi ā*: to be taken together (cp. 176, 1, 2) *niṣādya*: gd. of *sad sit*, agreeing with *Vīvasvantam* (cp. 210): it is not the priest who sits down on the strew, but the god; *d* occurs in iii. 35, 6 as applied to *Indra*.

६ अङ्गिरसो नः पितरो नवग्वा
अथर्वाणो भृगवः सोम्यासः ।
तेषां वयं सुमतौ यज्ञियानाम्
अपि भद्रे सौमनसे स्वाम ॥

अङ्गिरसः । नः । पितरः । नवग्वाः ।
अथर्वाणः । भृगवः । सोम्यासः ।
तेषाम् । वयम् । सुमतौ । यज्ञियानाम् ।
अपि । भद्रे । सौमनसे । स्वाम् ॥

- 6 *Āngiraso, naḥ pitāro, Nāvagvā, The Angirases, our fathers, the*
Ātharvāṇo, Bhṛgavaḥ, somiā- Navagvas, the Atharvans, the
sah: Bhrgus, the Soma-loving we would
tēsām vayām sumatāu yajñī- abide in the favour, the good graces
yānām of them the adorable ones.
āpi bhadré saumanasé siāma.

nah pitárah: in apposition to the names; cp. 4 b. Návagvās &c., names of ancient priestly families. ápi syāma to be taken together; ápi as = *to take part in*.

७ प्रेहि प्रेहि पथिभिः पूर्वभिर्	ग्र। इहि। ग्र। इहि। पथिभिः। पूर्वभिः।
यत्र नः पूर्वे पितरः परेयुः।	यत्र। नः। पूर्वे। पितरः। पराईयुः।
उभा राजाना स्वधया मदन्ता	उभा। राजाना। स्वधया। मदन्ता।
यमं पश्यासि वरुणं च देवम् ॥	यमम्। पश्यासि। वरुणम्। च। देवम् ॥

7 préhi, préhi pathíbhīḥ pūrvī- bhīr, yātrā nah pūrve pitárah pa- reyuh. ubhā rājānā svadháyā mād- antā, Yamám paśyāsi Váruṇam ca devám.	Go forth, go forth by those ancient paths on which our fathers of old have passed away. Thou shalt see both kings rejoicing in the offering to the dead, Yama and Varuna the god.
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préhi préhi: addressed to the dead man, note that this repeated cd. vb. is not treated as an Āmreḍita; in fact only one repeated verbal form is so treated in the RV., viz. pība-pība (p 282, g). Note the remarkable alliteration in a b; cp. the repetition of -ā in c and of -am in d, of a- in 9 c d, and of -au in 10-12 pūrve: prn adj. (p. 116) rājānā: note that both Yama and Varuna are called kings, but Varuna alone a god (cp. note on 1 d). svadháyā: cp. 3 d. paśyāsi: 2. s. pr. sb. of paś see (cp. p. 353)

८ सं गच्छस्व पितृभिः सं यमेने-	सम्। गच्छस्व। पितृभिः। सम्। यमेने।
ष्टापुतेन परमे व्योमन्।	इष्टापुतेन। परमे। विओमन्।
हित्वायावद्य पुनरस्तमेहि	हित्वाय। अवद्यम्। पुनः। अस्तन्। आ।
सं गच्छस्व तन्वा सुवर्चाः ॥	इहि।
	सम्। गच्छस्व। तन्वा। सवर्चाः ॥

described, yātra jyótir ájasram, tásmin mām dhehi amṛte lóke *where there is eternal light, in that immortal world place me* (7), and yātra amūr yahvátir ápas, tatra mām amṛtam kṛdhi *where are those swift waters, there make me immortal* (8). aktubhis: *nights as alternating with days.* vyāktam: pp. of ví + añj *adorn, distinguish.*

१० अति द्रव सारमेयौ श्वानौ । अति । द्रव । सारमेयौ । श्वानौ ।
 चतुरक्षौ श्वलौ साधुना पथा । चतुःक्षौ । श्वलौ । साधुना । पथा ।
 अथा पितृन्सुविदत्रा उपेहि । अथ । पितृन् । सुविदत्रान् । उपेहि । इहि ।
 यमेन ये सधमादं मदन्ति ॥ यमेन । ये । सधमादम् । मदन्ति ॥

10 áti drava sārameyáu śvánau, *Run by a good path past the two*
 caturakṣáu śabálau sādhnā *sons of Saramā, the four eyed,*
 pathā; *brindled dogs; then approach the*
 áthā pitṛn suvidātrām úpehi, *bountiful Fathers who rejoice at*
 Yaména yé sadhamādam mād- *the same feast as Yama.*
 anti.

sārameyáu: in this and the following duals (including 11 a b) the ending au is irregularly used, in the old parts of the RV. ā is employed before consonants and at the end of a Pāda. śvánau: to be read as a trisyllable (cp 91, 3) caturakṣáu: doubtless meant to imply keen sight, thus this epithet is also applied to Agni. In the Avesta a four-eyed dog watches at the head of the bridge by which the souls of the dead pass to the other world, and scares away the fiend from the holy ones. b is a Jagati (cp. p. 445, f n 7) áthā: the second syllable metrically lengthened. Yaména: sociative inst. (p 306, 1). sadhamādam: cognate acc. with mādanti (p. 300, 4).

११ यौ ते श्वानौ यम रक्षितारौ । यौ । ते । श्वानौ । यम् । रक्षितारौ ।
 चतुरक्षौ पथिरक्षौ नृचक्षौ । चतुःक्षौ । पथिरक्षौ इति पथिरक्षौ ।
 नृचक्षौ ।

ताभ्यामेनं परि देहि राजन् ताभ्याम् । एनम् । परि । देहि । राजन् ।
 स्वस्ति चांक्षा अनमीवं च धेहि ॥ स्वस्ति । च । अस्मै । अनमीवम् । च ।
 धेहि ॥

- 11 yáu te śuānau, Yama, rakṣitā- *Give him over to those two, O*
 rau, *King, that are thy dogs, O Yama,*
 caturakṣāu pathirākṣī nṛcākṣa- *the guardians, four-eyed, watchers*
 sau, *of the path, observers of men ;*
 tābhiām enam pári dehi, rājan : *bestow on him welfare and health.*
 svastí cāsmā anamivám ca
 dhehi.

yáu : au in this and the following duals for ā, as in 10. nṛcākṣasau : as Yama's messengers (cp. 12 b). b is a Jagati (cp 10 b). enam : the dead man dehi (2 s. ipv. of dā give) : that they may guide him to Yama's abode dhehi : 2. s. ipv. of dhā put.

1. उरुणसावसुतृपा उदुम्बलौ उरुणसौ । असुतृपौ । उदुम्बलौ ।
 यमस्य दूतौ चरतो जनों अनु । यमस्य । दूतौ । चरतः । जनान् । अनु ।
 तावत्सम्य दृश्ये सूर्याय तौ । अस्मभ्यम् । दृश्ये । सूर्याय ।
 पुनर्दातामसुमेह मद्रम् ॥ पुनः । दाताम् । असुम् । अद्य । इह । मद्रम् ॥

- 12 urūnasāv, asutr̥pā, udumbaláu, *Broad-nosed, life-stealing, . the*
 Yamasya dūtau carato jānām *two as messengers of Yama wander*
 ānu; *among men ; may these two give us*
 tāv asmābhyam drśāye sūriāya *back here to-day auspicious life that*
 punar dātām āsum adyéhā bhad- *we may see the sun.*
 rām.

urū-nasáu : the second syllable is metrically lengthened ; on the cerebralization of the dental n see 65 b ; here we have the normal use of au as āv before a vowel within a Pāda ; *broad-nosed*, that is, keen-scented. asutr̥pā u- : on the Sandhi see 22 ; the literal meaning *delighting in lives* implies *delighting in taking them*, while they

wander among men as Yama's messengers. *udumbaláu*: this word occurs here only, and there is no means of throwing any light on its sense, the *au* of this dual, as of *ḍūtáu*, for *ā*, shows the same irregularity as in the preceding stanzas. *caratas*: in order to seek out the lives of those about to go to the abode of Yama *asmābhyam*: dat pl. of *ahám*. *drśáye*: dat inf, with attracted acc. (200 B 4). *dātām*: 3 du. ipv. root *ao*. of *dā* give; as having already marked us for their victims, let them give back our life to-day.

१३ य॒माय॑ सोमं॑ सु॒नुत॑
य॒माय॑ जु॒हुता॑ ह॒विः ।
य॒मं ह॑ य॒ज्ञो ग॑च्छ॒त्य्
अ॒ग्नि॒दू॒तो अ॑र॒क्षतः॑ ॥

य॒माय॑ । सोमं॑ । सु॒नुत॑ ।
य॒माय॑ । जु॒हुत॑ । ह॒विः ।
य॒मम् । ह॑ । य॒ज्ञः । ग॒च्छ॒ति॒ ।
अ॒ग्नि॒दू॒तः । अ॑र॒म्क्ष॒तः ॥

13 Yamāya sómam sunuta,
Yamāya juhutā haviḥ;
Yamám ha yajñó gachati,
Agnídūto áramkṛtaḥ.

*For Yama press the Soma, to
Yama offer the oblation; to Yama
goes the sacrifice well prepared, with
Agni as its messenger.*

juhutā: with metrically lengthened final vowel, 2. pl. ipv. of *hu* sacrifice addressed to those officiating at the sacrifice. *Yamám*: acc of the goal (197, 1; cf. 204, 1 b). *Agnídūtas*: the idea underlying this figurative expression is that the smoke of the sacrificial fire goes up to heaven where Yama dwells.

१४ य॒माय॑ घृ॒तव॑द्भ॒विर॑
जु॒होत॑ प्र च॑ तिष्ठ॒त ।
स नो॑ दे॒वेष्वा॑ य॒मद्
दी॒र्घमा॑युः प्र जी॒वसे॑ ॥

य॒माय॑ । घृ॒तव॑त् । ह॒विः ।
जु॒होत॑ । प्र । च॑ । ति॒ष्ठ॒त ।
सः । नः॑ । दे॒वेषु॑ । आ । य॒मत् ।
दी॒र्घम् । आ॒युः । प्र । जी॒वसे॑ ॥

14 Yamāya ghṛtávad dhavír
juhóta, prá ca tiṣṭhata;
sá no devéṣu á yamad,
dīrghám āyuh prá jiváse.

*To Yama offer the oblation
abounding in ghee, and step forth;
may he guide us to the gods that
we may live a long life.*

juhóta: the irr. strong form (p. 144, B 3 a) with a long vowel in the second syllable is here utilized for metrical purposes, as the regular form juhuta has its final vowel lengthened in 13 b prátiṣṭhata: *step forward*, in order to offer the oblation, cp. the use of pra bhr̥ *bring forward* an oblation. ā yamat inj of root ao. of yam *extend*, this form constitutes a play on the name of Yama. nas: acc governed by ā yamad; cp. ix. 44, 5, sá nah Sómo devēṣu ā yamat *may he, Soma, guide us to the gods*; on the loc., cp 204 B 1 b. āyus cognate acc. (197 A 4). prá jīvāse: cp. p 463, f. n. 8. The meaning of cd is: 'may he keep us (the survivors) to the worship of the gods (and not lead us to the Fathers), so that we may enjoy long life on earth' (cp. 12 c, d).

५ यमाय मधुमत्तमं

यमाय । मधुमत्तमम् ।

राज्ञे हव्यं जुहोतन ।

राज्ञे । हव्यम् । जुहोतनम् ।

इदं नम ऋषिभ्यः पूर्वजैः

इदम् । नमः । ऋषिभ्यः । पूर्वजैः ।

पूर्वैः पथिष्ठज्ञः ॥

पूर्वैः । पथिष्ठज्ञः ॥

5 Yamāya mādhumattamam

To Yama the king offer the most

rāṇe havyām juhótana.

honeyed oblation. This obeisance is

idaṁ nāma ṛṣibhyaḥ pūrvajé-
bhyaḥ,

*for the seers born of old, the ancient
makers of the path*

purvebhyah pathikṛdbhyaḥ.

juhótana: again the strong form to suit the metre (cp. 14 b). pathikṛdbhyas: because they were the first, after Yama had shown the way, to tread the path leading to Yama's abode (the pītryāṇa *the road of the Fathers*). This stanza is a Brhati in the middle of Anuṣṭups differing from them only by the addition of four syllables in the third Pada (see p. 444, 9 b).

चिकद्रुकेभिः पतति

चिकद्रुकेभिः । पतति ।

षट् उर्वीः । एकम् । इत् । बृहत् ।

षट् । उर्वीः । एकम् । इत् । बृहत् ।

त्रिष्टुप् । गायत्री । छन्दांसि

त्रिष्टुप् । गायत्री । छन्दांसि ।

सर्वा ता यमे आहिता ॥

सर्वा । ता । यमे । आहिता ॥

16 tríkadrúkebhiḥ patati.

śáḷ urvīr, ékam íd brhát,
tristúb, gāyatrī, chándāmsi,
sárvā tā Yamá áhitā.

*It flies through the three Soma
vats The six earths, the one great
(world), tristubh, gāyatrī and (the
other) metres, all these are placed
in Yama.*

The meaning of a b in this final stanza is obscure, partly because the subject is not expressed in a, and partly because it is uncertain whether b is syntactically connected with a or not. The probability is that here we have two sentences, one consisting of a, the other of b-d. The first then probably means that the Soma draught is ready for Yama; the second expresses the greatness of Yama by stating that all things are contained in him. tríkadrúkebhis: this word, occurring six times in the RV, always appears in the pl., and always except here in the locative. It is four times directly connected with Soma, and once alludes to it, e g. tríkadrúkeṣu apibat sutásya he (Indra) drank of the pressed Soma in the three vessels (i. 32, 3). The term tríkadrúka in the ritual of the Brāhmanas is the name of three days in a Soma ceremony. The metaphor of flying is applied to the flowing Soma compared with a bird, as 'the god flies like a bird to settle in the vats' (ix 3, 1). The allusion therefore seems to be to the Soma which the priests are called upon to press in 13 a. śáḷ urvīr: this expression is probably equivalent to the three heavens and three earths: cp tísro dyāvaḥ níhitā antár asmin, tísro bhūmīr uparāḥ, śáḍvidhānāḥ the three heavens are placed within him (Varuṇa) and the three earths below, forming a sixfold order (vii 87, 5). ékam íd brhát: by this expression is probably meant the universe, otherwise spoken of as víśvam ékam, ídám ékam &c, the one being contrasted with the six; cp. i. 164, 6, vi yás tastāmbha śáḷ imā rájāmsi . . kím ápi svid ékam? who propped asunder these six spaces, what pray is the one? tristúbh, gāyatrī: these two names of metres are only mentioned in this and one other hymn of the tenth Maṇḍala. This and the following four hymns (x. 15-18) are among the latest in the RV. The concluding stanza here, as in some hymns addressed to other deities, sums up the greatness of the god by saying that he embraces all things; cp i. 32, 15 (Indra); v. 13, 6 (Agni).

PITÁRAS

Two hymns (x. 15 and 54) are addressed to the Pitaras or Fathers, the blessed dead who dwell in the third heaven, the third or highest step of Viṣṇu. The term as a rule applies to the early or first ancestors, who followed the ancient paths, seers who made the paths by which the recent dead go to join them. Various groups of ancestors are mentioned, such as the Angirases and Atharvans, the Bhrgus and Vasisthas, who are identical in name with the priestly families associated by tradition with the composition of the Atharvaveda and of the second and seventh Mandalas of the R̥gveda. The Pitaras are classed as higher, lower, and middle, as earlier and later, who though not always known to their descendants, are known to Agni. They revel with Yama and feast with the gods. They are fond of Soma, and thirst for the libations prepared for them on earth, and eat the offerings along with him. They come on the same car as Indra and the gods. Arriving in their thousands they range themselves on the sacrificial grass to the south, and drink the pressed draught. They receive oblations as their food. They are entreated to hear, intercede for, and protect their worshippers, and besought not to injure their descendants for any sin humanly committed against them. They are invoked to give riches, children, and long life to their sons, who desire to be in their good graces. The Vasisthas are once collectively implored to help their descendants. Cosmical actions, like those of the gods, are sometimes attributed to the Fathers. Thus they are said to have adorned the sky with stars, to have placed darkness in the night and light in the day, they found the light and generated the dawn. The path trodden by the Fathers (pitṛyāna) is different from that trodden by the gods (devayāna).

x. 15. Metre: Triṣṭubh; 11 Jagatī.

१ उदीरतामवर उत्परांस	उत् । ईरताम् । अवरे । उत् । परांसः ।
उन्मध्यमाः पितरः सोम्यासः ।	उत् । मध्यमाः । पितरः । सोम्यासः ।
असुं च ईयुरवृका ऋतज्ञास	असुम् । च । ईयुः । अवृकाः । ऋतज्ञाः ।
ते नोऽवन्तु पितरो हवेषु ॥	ते । नः । अवन्तु । पितरः । हवेषु ॥

1 ud īratām āvara, ut pārāsa,
 ūn madhyamāḥ pitāraḥ somi-
 āsaḥ ;
 āsum yā īyūr avṛkā ṛtajñās,
 té nō avantu pitāro hāveṣu.

*Let the lower, let the higher, let
 the middlemost Soma-loving Fathers
 arise; let those Fathers who,
 friendly, knowing right, have gone
 to life eternal, favour us in our
 invocations.*

úd iratām : note that cd. verbs are often repeated by means of the prp (here úd twice) alone. ávare (on the dec, see 120 c 1) &c : these three words refer to the Pitrs dwelling in the three divisions of the world, earth, air, heaven (cp yé páarthive rájasī in 2 c ; and the division of heaven into three, the lowest, the middlemost, and the third in which the Fathers sit : AV. xviii. 2, 49). Sāyana thinks that here the degrees of their holiness is meant, but in this same stanza when it appears in the AV. (xviii. 1, 44), he thinks that degrees of merit or of age are intended ; but degrees of age are expressly mentioned in 2 b by pūrvāsas and úparāsas. ásum : life in the heavenly world, immortal life (the Pitaras are called immortal in AV. vi. 41. 3) as opposed to terrestrial life. iyur : 3. pl pf. act. of 1 go.

२ इदं पितृभ्यो नमो अस्त्वद्य	इदम् । पितृभ्यः । नमः । अस्तु । अद्य ।
ये पूर्वासो य उपरास ईयुः ।	ये । पूर्वसः । ये । उपरासः । ईयुः ।
ये पार्थिवे रजस्था निषत्ता	ये । पार्थिवे । रजसि । आ । निःसत्ताः ।
ये वा नूनं सुवृजनासु विबु ॥	ये । वा । नूनम् । सुवृजनासु । विबु ॥

2 idám pitṛbhyo námō astu adyá,	<i>Let this obeisance be made to-day</i>
yé pūrvāso, yá úparāsa iyúh ;	<i>to the Fathers who have departed</i>
yé páarthive rájasī á níṣattā,	<i>earlier and later, who have seated</i>
yé vā nūnám suvrjánāsu vikṣú.	<i>themselves in the terrestrial air</i>
	<i>or who are now in settlements with</i>
	<i>fair abodes.</i>

pūrvāsas : in x. 14, 2. 7 the prn. form pūrve is used (see 120, 2). iyur : in x. 14, 2. 7 the more distinctive cd. pareyūr appears. á níṣattās (pp of sad sit, cp. 67 a, b ; cp. á níṣādya in x. 14, 5). páarthive rájasī : in the atmospheric region above the earth, here the Pitaras in the air intermediate between heaven and earth are meant, while in b and d those in heaven and on earth respectively are intended. suvrjánāsu vikṣu : cp. the frequent mānusīṣu vikṣu *human settlements*, with reference to the Fathers present at the funeral offerings on earth.

३ आहं पितृन्सुविदत्राँ अविस्ति
नपातं च विक्रमाणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्य
भजन्त पितृस्त इहागमिष्ठाः ॥

आ । अहम् । पितृन् । सुविदत्रान् ।
अविस्ति ।
नपातम् । च । विक्रमाणम् । च । वि-
ष्णोः ।
बर्हिषदः । ये । स्वधया । सुतस्य ।
भजन्त । पितृः । ते । इह । आगमिष्ठाः ॥

3 āhām pitṛñ suvidātrāṃ avitsi,
napātaṃ ca vikrāmaṇaṃ ca
Viṣṇoh :
barhiṣádo yé svadháyā sutásya
bhajanta pitvās, tá ihāgami-
sthāh.

*I have won hither the bountiful
Fathers and the grandson and the
wide stride of Viṣṇu · they who, sit-
ting on the strew, shall partake of
the pressed drink with the offering
to the dead, come most gladly here.*

ā-avitsi (1. s. *Ā. s* 20 of 2. vid *find*); = I have induced to come to this offering. *nápātaṃ*: it is somewhat uncertain who is meant by this; according to Prof Geldner's ingenious explanation Yama (with whom the Pitaras are associated) is intended, because in the VS. (xxix 60) Viṣṇu (here coupled with *nápātaṃ*) is called the husband of Aditi, whose son (TS vi. 5, 6, 2) was Vivasvant, the father of Yama (see note on x 14, 1), but it is doubtful whether this later statement was part of the mythological belief of the RV, where Yama is the grandson of Tvastr (x. 17, 1). On the other hand, the word may be used elliptically to designate Agni = *sáhaso nápātaṃ* (Agni is called *náptre sáhasvate* in viii 102, 7) = *sáhasah sūnūm son of strength*, a frequent epithet of Agni. for which once (vi. 4, 4) *sūno son* alone is used in an Agni hymn; and below (9c) Agni is invoked to come with the Fathers: *agne yāhi suvidátrebhiḥ pitṛbhiḥ*. There is here also a good example of the fanciful interpretations of Sāyana: *Viṣṇor* (= *yajñasya*) *nápātaṃ* (= *vināśābhāvam*) *the non-destruction of the sacrifice* *vikrāmaṇaṃ*: Viṣṇu's third step (= the highest heaven), where the Fathers dwell (cp. i. 154, 5). *bhājanta*: 3. pl. inj. *Ā.* of *bhaj* share, with partitive gen. (202 A e) *pitvās*: gen. of *pitṛ* (p. 81). *ā-gamisthās* · accent, p. 453, 9 A b.

- ४ बर्हिषदः पितर ऊत्यर्वाग् बर्हिषदः । पितरः । ऊती । अर्वाक् ।
 इमा ते हव्या चक्रमा जुषध्वम् । इमाः । वः । हव्या । चक्रम । जुषध्वम् ।
 त आ गतावसा शन्तमेना- ते । आ । गत । अवसा । शम्तमेन ।
 था नः श योररपो दधात ॥ अथ । नः । शम् । योः । अरपः । दधात ॥

- 4 bārhiṣadaḥ pitara, ūtī arvāg; *Ye Fathers that sit on the strew,*
 imā vo havyā cakrmā : juṣā- *come hither with aid, these offer-*
 dhvam; *ings we have made to you enjoy*
 tā ā gata āvasā śāntamena; *them, so come with most beneficent*
 āthā nah śām yōr arapó da- *aid, then bestow on us health and*
 dhāta. *blessing free from hurt.*

bārhiṣadaḥ pitarah : see note on viii 48, 7 c. ūtī : inst. of ūtī (p. 81, f. n. 4). arvāk · hither; the vb ā gata come is easily to be supplied from c. cakrmā : with metrical lengthening of the final syllable. juṣādhvam : accented because it forms a new sentence (p. 466, 19 b) té : as such, as enjoying our offerings. gata : 2. pl. ipv. root ao. of gam go. āthā : metrically lengthened dadhāta · 2. pl. pr. ipv. of dhā place, with irr. strong form of the pi stem instead of the normal dhatta (p. 144 B 1 b).

- ५ उपहृताः पितरः सोम्यासो उपहृताः । पितरः । सोम्यासः ।
 बर्हिषेषु निधिषु प्रियेषु । बर्हिषेषु । निधिषु । प्रियेषु ।
 त आ गमन्तु त इह श्रुवन्त्व ते । आ । गमन्तु । ते । इह । श्रुवन्तु ।
 अधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥ अधि । ब्रुवन्तु । ते । अवन्तु । अस्मान् ॥

- 5 ūpahūtāḥ pitārah somiāso *Invited are the Soma-loving*
 bārhiṣeṣu nidhiṣu priyēsu; *Fathers to the dear deposits placed*
 tā ā gamantu; tā ihā śruvantu; *on the strew; let them come; let*
 adhi bruvantu; té avantu *them listen here, let them speak for*
 asmān. *us; let them and us.*

ūpa-hūtās : pp. of hū call. nidhiṣu : the offerings deposited on the sacrificial grass. gamantu : 3. pl. ipv. root ao. of gam go. śruvantu : 3. pl. ipv. root ao. of śru hear.

६ आ॒च्या॒ जानुं॑ दक्षि॒णतो॑ नि॒षद्ये-
 म य॒ज्ञम॒भि गृ॑णीत॒ विश्वे॑ ।
 मा हि॒सिष्ट॑ पि॒तरः॒ केन॑ चि॒न्ने
 यद् आ॒गः पु॒रुषता॑ करा॒म ॥

आ॒ऽअ॒च्य । जानुं॑ । द॒क्षि॒णतः॑ । नि॒ऽस॒द्य ।
 इ॒मम् । य॒ज्ञम् । अ॒भि । गृ॑णीत॒ । वि॒श्वे ।
 मा । हि॒सिष्ट॑ । पि॒तरः॑ । केन॑ । चि॒त् । नः॑ ।
 यत् । वः॑ । आ॒गः । पु॒रुषता॑ । करा॒म ॥

6 ācyā jānu, dakṣiṇatō nisādya, *Bending the knee, sitting down*
 imām yajñam abhi grṇīta vīśve; *to the south do ye all greet favour-*
 mā himsiṣṭa, pitarah, kēna cin *ably this sacrifice; injure us not,*
 no, *O Fathers, by reason of any sin*
 yād va āgah puruṣātā kārāma. *that we may have committed against*
you through human frailty.

ā-acyā (gd of ac bend). note that the suffix -ya is much oftener long than short (164), but in the Pada text it is always short. jānu: probably the left knee, cp the ŚB. ii. 4, 2, 2, where the gods bend the right knee, the Fathers the left knee. In rites connected with the dead, the auspicious direction is reversed, left being substituted for right. dakṣiṇatās: *to the right* (of the veda altar), that is, *to the south*, because the south is the region of Yama and the Pitaras. grṇīta: 2 pl ipv of 1 gr *sing.* himsiṣṭa: 2 pl inj. iṣ ao. of hims *injure.* kēna cid yād āgah for kēna cid āgasā yād, the substantive being put into the rel instead of the principal clause vas: dat. of disadvantage (p 314 B 1) puruṣātā: inst s. identical in form with the stem (97, 1, p 77). kārāma: 1. pl. root ao. sb. (p. 171), in the sense of an indefinite past.

७ आसी॑नासो अ॒रु॒णीना॑मु॒पस्थे॑
 र॒यिं ध॑त्त दा॒शुषे॑ म॒र्त्याय॑ ।
 पु॒त्रेभ्यः॑ पि॒तर॒स्तस्व॑ व॒स्वः
 प्र य॑क॒त त इ॒होर्जं॑ द॒धात॑ ॥

आसी॑नासः । अ॒रु॒णीना॑म् । उ॒प॒ऽस्थे॑ ।
 र॒यिम् । ध॑त्त । दा॒शुषे॑ । म॒र्त्याय॑ ।
 पु॒त्रेभ्यः॑ । पि॒तरः॑ । त॒स्व । व॒स्वः ।
 प्र । य॒क॒त । ते । इ॒ह । ऊ॒र्जम् । द॒धात॑ ॥

7 āsīnāso aruṇinām upāsthe *Sitting in the lap of the ruddy*
 rayim dhatta dāśuṣe mārtyāya. *(dawns) bestow wealth on the wor-*

putrébhah, pitaras, tásya vás- shipping mortal. To your sons, O
 vah Fathers, present a share of those
 prá yachata; tá ihórjam da- riches, so do ye here bestow
 dhāta strength.

āsīnāsas: irr pi pt. Ā. of ās sit: 158 a aruṇīnām · aruṇá
 ruddy is the colour of dawn, and the f. of this adj. sometimes
 appears as an epithet of the dawns, that these are here meant is also
 indicated by vii 9, 1; 63, 3, where Agni and Sūrya are said to
 awake or arise uśāsām upāsthāt from the lap of the dawns. dhatta
 and dadhāta: here both the regular and the irr ipv. of dhā are used
 (cp note on 4 d) tásya vásvah referring to rayīm in b; on the
 form of the gen see p 81 té: anaphoric use (cp. p. 294 b).

८ ये नः पूर्वे पितरः सोम्यासो चे । नः । पूर्वे । पितरः । सोम्यासः ।
 अनुहरे सोमपीथ वसिष्ठाः । अनुहरे । सोमपीथम् । वसिष्ठाः ।
 तैमिर्यमः संरराणो हवीष्य तैमिः । यमः । समरराणः । हवीषि ।
 उशन्नश्रिः प्रतिकाममत्तु ॥ उशनः । उशत्तमिः । प्रतिकामम् । अत्तु ॥

8 ye nah pūrve pitārah somiāso, Those forefathers of ours, the
 anūhiré somapīthām Vasiṣṭhāh, Soma-loving, the Vasisthas, who
 tébhīr Yamáh samrarānó hav- fare after him to the Soma-
 īmsi, draught, with them let Yama,
 uśānn uśādbhīh, pratikāmām sharing their gifts, eat the obla-
 attu. tions at pleasure, he the eager with
 them the eager

anu-ūhiré: the derivation and meaning are somewhat doubtful;
 most probably pf of vah drive, in this case meaning who have driven
 after Yama to the Soma-draught, it may possibly come from ūh con-
 sider, then meaning who have been considered worthy of the Soma-
 draught Vasiṣṭhās: as one of the groups of ancient seers. sam-
 rarānās (pf. pt. Ā. of rā gve): sharing with them their gifts to their
 descendants (cp. 7 b c).

९ ये तत्तुष्टेदेवत्रा जिहमाना ये । तत्तुष्टुः । देवत्रा । जिहमानाः ।
 होत्राविदः स्तोमतष्टासो अर्केः । होत्राविदः । स्तोमतष्टासः । अर्केः ।

आग्नें याहि सुविदत्रेभिर्वाङ्
सत्यैः कव्यैः पितृभिर्घर्मसद्भिः ॥

आ । अग्ने । याहि । सुविदत्रेभिः ।
अर्वाङ् ।
सत्यैः । कव्यैः । पितृभिः । घर्मसत्भिः ॥

- 9 yé tātrṣúr devatrā jéhamānā, Who, gasping, have thirsted
hoatrāvidah stómatastāsō arkáih : among the gods, knowing oblations,
āgne yāhi suvidátrebhur arvāñ having praise fashioned for them
satyāih kavyāih pitṛbhur ghar- with songs with them the bountiful
masádbhih. Fathers, the true, the wise that sit
at the heating vessel, come hither,
O Agn.

tātrṣúr : pf of trṣ, with long red vowel (139, 9); such vowels regularly appear in their short form in the Pada text (cp. note on III. 59, 1 b) devatrā : in heaven, trā is one of the suffixes which in the Pada text is separated, being treated as the second member of a cd. stomá-tastāsas : this Tp *fashioned with praise*, otherwise used with matí = *hymn*, is here applied to persons and thus comes to have the sense of a Karmadhāraya Bv. (189, 1) = tastá-stomāsas; the latter kind of cd, with a pp. as first member, does not exist in the RV arkáis : to be taken with the preceding word = *by means of songs*. arvāñ : 93 b kavyāis : this word occurs in only two other passages, the original meaning apparently being = *kaví wise* (cp kavyā-tā *wisdom*), here it may be intended to denote a particular group of Fathers (cp x. 14, 3). ghar-masádbhis : probably in heaven; cp x. 16 10 sá gharmám invāt paramé sadhásthe : *may he* (Agn) *further the gharmā in the highest abode*; this word as well as jéhamānās may be intended to contrast with tātrṣúr; cp. VII 103, 9.

10 ये सत्यासो हविरदो हविष्पा
इन्द्रेण देवैः सरथं दधानाः ।
आग्नें याहि सहस्रं देववन्दैः
पूँवैः पितृभिर्घर्मसद्भिः ॥

ये । सत्यासः । हविः । अदः । हविः । उपाः ।
इन्द्रेण । देवैः । सरथम् । दधानाः ।
आ । अग्ने । याहि । सहस्रम् । देववन्दैः ।
पूँवैः । पितृभिः । घर्मसत्भिः ॥

10 yé satyáśo havirádo haviṣpā	<i>They who are true, eating the</i>
Índreṇa deváih sarátham dá-	<i>oblation, drinking the oblation,</i>
dhānāḥ,	<i>having the same car with Indra</i>
ágne yāhi sahásram devavan-	<i>and the gods, with those thousand</i>
dāih	<i>god-praising remote forefathers that</i>
párah pūrvaih pitṛbhir gharma-	<i>sit at the heating vessel, come, O</i>
sádbhīh	<i>Agni</i>

sa-rátham this word, primarily a Bv., *having the same car*, is then often used as a cognate acc (p. 300, 4) with yā = *go* (on a journey) *with the same car* (here with dhā in place of yā), then adverbially (p. 301, 5 b) dádhānās: pi pt. Ā of dhā put (cp p 460, f. n. 3); the pf. pt. Ā would be dadhānās (159). sahásram: agreeing with pitṛbhis: more usual would be sahásreṇa pitṛbhis: cp. 194 B 1 b (p 291), párais: the primary meaning of this word is *farther* (opposed to *nearer* ávara, less often úpara, ántara), *more remote*, then also *higher*, there is no opposition here to pūrvais (opposed to which are ávara and úpara), which in any case would be in the reverse order, pūrvaih parāih; the meaning is *the remote, the early Fathers*; cp. vi. 21, 6, páraṇi pratná *remote, ancient deeds* opposed to ávarāśas *later men*.

। अग्निष्वात्ताः पितर एह गच्छतु	अग्निऽस्वात्ताः । पितरः । आ । इह । गच्छतु ।
सदःसदः सदत सुप्रणीतयः ।	सदःसदः । सदत । सुऽप्रनीतयः ।
अत्ता हवीषि प्रयतानि बर्हिष्व	अत्त । हवीषि । प्रऽयतानि । बर्हिष्व ।
अथा रयिं सर्ववीरं दधातन ॥	अथ । रयिम । सर्वऽवीरम । दधातन ॥

Āgnisvāttāḥ pitara, éhā ga-
chata;
sádah-sadah sadata, supraṇī-
tayah;
attā havīmsi práyatāni barhīṣi;
áthā rayim sáravāram dadhā-
tana.

*Ye Fathers that have been de-
voured by fire come hither, sit you
down each on his seat, ye that have
good guidance, eat the oblations
proffered on the stew; then bestow
wealth accompanied entirely by
strong sons.*

Āgni-ṣvāttās: with the voc. accent on the first syllable; the ordinary accent would be *Āgni-ṣvāttās* like other Tps formed with *Āgni*, but such cds. with a pp as second member usually accent the first (cp p 456, 2a) *svāttās*. pp. of *svād* *sweeten* (cp. 67 b). *sādaḥ-sadaḥ*: itv. cd (p 282 a, p. 454, 10 a), governed by *sadata*. *sadata*: 2. pl. ipv. a ao. of *sad* *sit* (147, 5) *supraṇītayās*: *having good guidance, well led, coming in good order*, the Pada text does not recognize the cerebralization of the n (65 a, b) *attā, āthā*: final a metrically lengthened *prā-yatāni*: pp of *yam*. *dadhātana*: irr. strong form (cp. note on 7 d) and suffix *tana* (p. 925)

२ त्वमग्न ईक्षितो जातवेदो	त्वम् । अग्ने । ईक्षितः । जातवेदः ।
ऽवाङ्दध्यानि सुरभीणि कृत्वी ।	अवाङ् । हव्यानि । सुरभीणि । कृत्वी ।
प्रादाः पितृभ्यः स्वधया ते अचन्	प्र । अदाः । पितृभ्यः । स्वधया । ते ।
अद्धि त्वं देव प्रयता हवींषि ॥	अद्धि । त्वम् । देव । प्रयता । हवींषि ॥

2 tuām, Agna, īlītó, jātavedo,	<i>Thou, O Agni, having been im-</i>
āvāḍ dhavyāni surabhīni kṛtvī.	<i>plored, O Jātavedas, hast conveyed</i>
prādāḥ pitṛbhyah; svadhāyā tē	<i>the oblations, having made them</i>
akṣann;	<i>fragrant Thou hast presented</i>
addhī tvām, deva, prāyatā hav-	<i>them to the Fathers; with the</i>
īmsi.	<i>funeral offering they have eaten</i>
	<i>them; do thou, O god, eat the</i>
	<i>oblations proffered.</i>

īlītās · by us. *jāta-vedas*: a very frequent and exclusive epithet of *Āgni*; it is a Bv. as its accent shows, meaning *having knowledge of created things* as explained by the RV. itself. *viśvā veda jānimā jātāvedāḥ Jātavedas knows all creations* (vi. 15, 13); this is also the explanation of *Sāyana* here: *jātaṃ, sarvaṃ jagad, vetti, iti jāta-vedāḥ*. *āvāḍ*: 2 s s ao. of *vah* *carry* (144, 5). *dhavyāni*: for *havyāni* (54). *kṛtvī*. gd of *kr* (163, 1) *adās*: 2. s. root ao. of *dā* (148 1 a) *akṣan*: 3. pl. root ao. of *ghas* *eat* (p. 170, e) *addhī*: 2. a. ipv. of *ad* *eat*.

१३ ये चेह पितरो ये च नेह ये । च । इह । पितरः । ये । च । न । इह ।
 याश्च विज्ञ याँ उ च न प्रविज्ञ । यान् । च । विज्ञ । यान् । ऊँ इति । च । न ।
 त्व वेत्य यति ते जातवेदः प्रऽविज्ञ ।
 स्वधामिर्यज्ञ सुकृतं जुषस्व ॥ त्वम् । वेत्य । यति । ते । जातऽवेदः ।
 स्वधामिः । यज्ञम् । सुऽकृतम् । जुषस्व ॥

13 yé ca ihá pitáro yé ca néhá, Both the Fathers who are here
 yámś ca vidmá yām u ca ná and who are not here, both those
 pravidmá, whom we know and whom we know
 tuám vettha yati té, jātavedah, not, thou knowest how many they
 svadhábhīr yajñám súkṛtam are, O Jātavedas, enjoy the sacri-
 juṣasva fice well prepared with funeral
 offerings.

yé ca: supply sánti. vidmá 1 pl pf of vid know (p. 154, 3), the
 1. pl pi is vidmās yámś ca: Sandhi, 40 a. yām u: 39, and p. 25,
 f n 2 pra-vidmá: know exactly vettha: 2 s pf. of vid know
 (p. 154, 3) yāti: cp. 118 a té· supply sánti.

३ ये अग्निदग्धा ये अनग्निदग्धा ये । अग्निऽदग्धाः । ये । अनग्निऽदग्धाः ।
 मध्ये दिवः स्वधया मादयन्ते । मध्ये । दिवः । स्वधया । मादयन्ते ।
 तेभिः स्वराऊसुनीतिमेतां तेभिः । स्वऽराट् । असुऽनीतिम् । एताम् ।
 यथावश तन्वं कल्पयस्व ॥ यथाऽवशम् । तन्वम् । कल्पयस्व ॥

yé Agnidagdhā yé ánagni- Those who, burnt with fire and
 dagdhā, not burnt with fuel, are exhilarated
 mādhye diváh svadháyā mādá- by the funeral offering in the midst
 yante, of heaven, as sovereign ruler do
 tébhih suarāḥ āsunītim etām thou with them fit has body accord-
 yathāvaśám tanúam kalpa- ing to thy power for this spirit-
 yasva. guidance

yé ánagnidagdhāḥ: that is, buried mādhye diváh: note that
 the Fathers enjoy in heaven the funeral offering conveyed to them by

Agni, as well as eating the oblations offered them on the sacrificial grass (11 c). tébhis: in association with them (199 A 1), as they know the path of the dead svarāt: as sovereign lord who acts according to his will (yathāvaśām); the subject is Agni who is addressed in 9 c and 10 c (Agne), and in 12 a and 13 c (jātavedas) or mentioned in 11 a (Āgnīsvāttās), and in this stanza itself (Agnīdagdhās) tanvam kalpayasva. *the body* of the deceased; the words svayām tanvam kalpayasva (VS. xxiii 15) are explained in ŚB. xiii 2, 7, 11 svayām rūpām kurusva yādṛśam ichāsi *assume thyself the form that thou desirest*, cp also iii. 48, 4 b and vii 101 3 b yathāvaśām tanvām cakra (= cakre) eśaḥ *he has taken a body according to his will*, the corresponding Pāda in the AV. (xviii. 3, 59) reads yathāvaśām tanvah kalpayāti *may he fashion our bodies according to his will*, cp also in the following funeral hymn (x. 16, 4) the hemistich: yās te śivās tanvō, jātavedas, tābhīr vahanaṁ sukr̥tām u lokām *with those which are thy auspicious bodies, O Jātavedas, conduct him to the world of the righteous*. āsunītim etām: dependent, like tanvām, on kalpayasva: *prepare his body and this spirit-leading = prepare it for this spirit-leading*; Agni conducts the spirit (āsu) of the dead man, who is cremated, to the next world (cp x. 16, 4, just quoted) where it unites with a new body (tanū), cp x. 14, 8 cd āstam ehi; sām gachasva tanvā *go home, unite with thy (new) body*; and x. 16, 5 sām gachatām tanvā, jātavedaḥ *let him (the deceased) unite with a (new) body, O Jātavedas*.

HYMN OF THE GAMBLER

This is one, among the secular hymns, of a group of four which have a didactic character. It is the lament of a gambler who, unable to resist the fascination of the dice, deploras the ruin he has brought on himself and his family. The dice (aksās) consisted of the nuts of a large tree called vibhīdaka (*Terminalia bellerica*), which is still utilized for this purpose in India.

x. 34. Metre Tristubh; 7 Jagatī

१ प्रवि॒पा मा॑ बृ॒ह॒तो मा॑द॒य॒न्ति	प्र॒वि॒पाः । मा॒ । बृ॒ह॒तः । मा॒द॒य॒न्ति ।
प्र॒वा॒ति॒जा इ॒रि॒णे॒ ववृ॑तानाः ।	प्र॒वा॒ति॒जाः । इ॒रि॒णे॒ । ववृ॑तानाः ।

सोमस्त्रिव मौजवतस्य भूचो सोमस्त्रिव । मौजवतस्य । भूचः ।
विभीर्दको जागृविर्मह्यमक्षान् ॥ विभीर्दकः । जागृविः । मह्यम् । अक्षान् ॥

1 prāvepā mā bṛható mādayanti The dangling ones, born in a
pravātejā iriṇe vārvṛtānāh. windy place, of the lofty (tree)
sómasyeva Maujavatásya bha- gladden me as they roll on the
ksó, dice-board Like the draught of
vibhīdako jāgrvir máhyam the Soma from Mūjavant, the en-
achān. livening Vibhīdaka has pleased me

vārvṛtānās: int pt. of vṛt turn. Maujavatásya: coming from
Mount Mūjavant as the best achān: ३ s s ao of chand (p 164, 5).
Verbs meaning to please take the dat (p 311 h)

२ न मां मिमेथ न जिहीळ एषा न । मा । मिमेथ । न । जिहीळि । एषा ।
शिवा सखिभ्य उत मह्यमासीत् । शिवा । सखिभ्यः । उत । मह्यम् । आ-
अक्षस्याहमेकपरस्य हेतोर् सीत् ।
अनुव्रतामप जायामरोधम् ॥ अक्षस्य । अहम् । एकपरस्य । हेतोः ।
अनुव्रताम् । अप । जायाम् । अरोधम् ॥

2 ná mā mimetha, ná jihīḷa eṣā: She does not scold me, she is
śivā sākhibhya utá máhyam not angry: she was kind to friends
āsīt. and to me. For the sake of a die
akṣásyāhām ekaparásya hetór too high by one I have driven away
ānuvratām āpa jāyām arodham. a devoted wife

mimetha: pf of mith dispute jihīḷa. pf. of hīḷ be angry (cp.
p 3, f n 2). sākhibhyas dat (p. 313, 3). ekaparásya: accord-
ing to the accent this is a Tp adj, exceeding by one, alluding to an
unlucky throw (called kalī) in which when the number of dice
thrown is divided by four one remains over (while in the best throw,
the kṛta, nothing remains over) āpa arodham. root ao of rudh
obstruct. The meaning of the stanza is: 'rejecting the kindly advice
of my wife I gambled and lost'

३ द्वेष्टि श्वश्रूरपं जाया रुणद्धि द्वेष्टि । श्वश्रूः । अप । जाया । रुणद्धि ।
 न नाथितो विन्दते मर्दितारम् । न । नाथितः । विन्दते । मर्दितारम् ।
 अश्वस्यैव जरतो वस्यस्य अश्वस्यैव । जरतः । वस्यस्य ।
 नाहं विन्दामि कितवस्य भोगम् ॥ न । अहम् । विन्दामि । कितवस्य । भोगम् ॥

3 dvēsti śvaśrūr; āpa jāyā ru- *My mother-in-law hates me, my*
 naddhi; *wife drives me away the man in*
 nā nāthitō vindate marditā- *distress finds none to pity him:*
 ram: *'I find no more use in a gambler*
 āśvasyeva jārato vāsniasya *than in an aged horse that is for*
 nāham vindāmi kitavāsya bhō- *sale.'*
 gam.

āpa ruṇaddhi (3 s. pr. of rudh) turns him away when he asks for money to gamble with. nāthitās: the gambler speaks of himself in the 3. pis āśvasyaiva agreeing with kitavāsya. jāratas: pr. pt of jṛ waste away. kitavāsya bhōgam: objective gen. (p 320, B b).

४ अन्ये जाया परि मृशन्त्यस्य अन्ये । जायाम् । परि । मृशन्ति । अस्य ।
 यस्यागृधद्वेदने वाज्यवचः । यस्य । अगृधत् । वेदने । वाजी । अवचः ।
 पिता माता भ्रातर एनमाहुर् पिता । माता । भ्रातरः । एनम् । आहुः ।
 न जानीमो नयता वद्धमेतम् ॥ न । जानीमः । नयत । वद्धम् । एतम् ॥

4 anyé jāyām pári mṛśanti asya, *Others embrace the wife of him*
 yasyāgrdhad védane vājī aksah. *for whose possessions the victorious*
 pitā mātā bhrātara enam āhur: *die has been eager Father, mother,*
 'na jānīmo, náyatā baddhām *brothers say of him, 'we know him*
 etam'. *not, lead him away bound'.*

āgrdhat: a ao of grdh be greedy governing védane, loc. of the object (p 325, 1 c) vājī: to be read with a short final (p. 437, a 4, cp p. 441, 4 a), accent, p. 450, b. āhur: pf. of ah say jānīmas: 1 pl. pr. of jñā know náyatā: accented

-sentence (p. 466. 19 a); final vowel metrically lengthened (cp p. 441. line 2) baddhām : as a debtor.

उद्गादीध्ये न दविषालिभिः यत । आऽदीध्ये । न । द्विषाणि । एभिः ।
 परायद्भ्योऽव हीये सखिभ्यः । परायत्ऽभ्यः । अव । हीये । सखिऽभ्यः ।
 नृप्राश्च बभ्रवो वाचमक्रतं निऽउप्ताः । च । बभ्रवः । वाचम् । अक्रत ।
 एमिदिषां निष्कृतं जारिणीव ॥ एमि । इत् । एषाम् । निऽकृतम् । जा-
 रिणीऽइव ॥

5 yād ādīdhye: 'ná daviṣāṇi ebhiḥ;
 parāyādbhyo āva hīye sākhi-
 bhyah',
 nruptās ca babhrāvo vācam
 akrataṁ,
 emīd esāṁ niṣkṛtām jārīṇīva. When I think to myself, 'I will
 not go with them; I shall be left
 behind by my friends as they depart
 (to play)', and the brown ones,
 thrown down, have raised their
 voices, I go straight, like a courtesan,
 to their place of assignation.

ā-dīdhye: 1. s pr Ā. of dhī think daviṣāṇi . 1ṣ ao sb. of du go (of which other forms occur in the AA and the YV.), some scholars think the sense of play to be so necessary that this must be an irr form (1ṣ ao sb) from div play (like a-ṣthavisam, in a Sūtra, from ṣthiv spit) ebhis: with the friends. āva hīye: ps of 1. hā leave, I am left behind with abl. (cp. 201 A 1). uptās: pp. of vap strew ākrata: 3 pl Ā. root ao. of kr, accented because still dependent on yād. Here we have a Jagatī Pāda interposed in a Tristubh stanza (cp p 445, f. n 7); the same expression, vācam akrata, by ending a Pāda in vii. 103, 8 produces a Jagatī Pāda in a Tristubh stanza The final vowel of the vb. is here nasalized to avoid the hiatus at the end of the Pāda (cp 1. 35, 6 a), viii. 29, 6 a; see p 23, f. n. 1). émi id. I go at once (p. 218) eṣām: of the dice.

सुभामेति कितवः पृच्छमानो सुभाम् । एति । कितवः । पृच्छमानः ।
 जेष्यामीति तन्वाऽशूशुजानः । जेष्यामि । इति । तन्वा । शूशुजानः ।
 अचासो अस्थ वि तिरन्ति कामं अचासः । अस्थ । वि । तिरन्ति । कामम् ।
 गतिदीव्ने दधत् आ कृतानि ॥ प्रतिऽदीव्ने । दधत् । आ । कृतानि ॥

- 6 sabhām eti kitavāḥ prchā- *The gambler goes to the assembly*
 māno, *hall, asking himself, 'shall I con-*
 jeṣyāmīti, tanuā śūśujānaḥ. *quer', trembling with his body.*
 aksāsō asya ví tiranti kāmam, *The dice run counter to his desire,*
 pratidīvne dádghata á krtáni. *bestowing on his adversary at play*
the lucky throws.

tanvā: accent, p. 450, 2b. śūśujānas: as this pt. is the only form of the vb. occurring, and is itself only found in one other passage (also with tanvā), its exact meaning is doubtful; but it must express either fear or confidence. tiranti: 3. pl. pr. of tṛ cross. pratidīvan. dec, 90, 3; dat. with verbs of giving (200 A 1) á dadghatas. N. pl. pr. pt of dhā (156 p 181. top) agreeing with aksāsas; with prp. following (p 462, 13 a a) krtáni: probably in the specific sense of *the highest throws*, pl. of n. krtám.

- ० अचास इदं कुशिनो नितोदिनो अचासः । इत् । अङ्कुशिनः । निऽतोदिनः ।
 निऽद्वत्त्वा नस्तपनास्तापयिष्णवः । निऽद्वत्त्वा नः । तपनाः । तापयिष्णवः ।
 कुमारदेष्णा जयतः पुनर्हणो कुमारदेष्णाः । जयतः । पुनऽहनः ।
 मध्वा संपृक्ताः कितवस्व बर्हणा ॥ मध्वा । सम्ऽपृक्ताः । कितवस्व । बर्हणा ॥

- 7 aksāsa id ankuśino nitodino, *The dice are hooked, piercing,*
 nikṛtvānas tāpanās tāpayiṣṇā- *deceitful, burning and causing to*
 vah; *burn, presenting gifts like boys,*
 kumārādeṣṇā, jāyataḥ punar- *striking back the victors, sweetened*
 hāno, *with honey by magic power over the*
 mādhwā sāmprktāḥ kitavāsya *gambler.*
 barhānā.

tāpayiṣṇavas: causing the gambler to pain others by his losses. kumārā-deṣṇās: giving gifts and then taking them back like children. punarhānas: winning back from the winner, equivalent in sense to the preceding word; Sandhi, 65 b sām-prktās: pp. of pro mix. barhānā: inst s (n 77): with abstractive (n 220)

८ त्रिपञ्चाशः क्रीळति व्रात एषा चिपञ्चाशः । क्रीळति । व्रातः । एषाम् ।
 देव इव सविता सत्यधर्मा । देवः इव । सविता । सत्यधर्मा ।
 उग्रस्य चिन्नन्यवि ना नमन्ते उग्रस्य । चित् । मन्यवे । न । नमन्ते ।
 राजा चिदेभ्यो नम इत्कणोति ॥ राजा । चित् । एभ्यः । नमः । इत् ।
 कणोति ॥

8 tripañcāśāḥ krīḷati vrāta esām, Their host of three fifties plays
 devā iva Savitā satyādharmā : like god Savitr whose laws are
 ugrāsya cin manyāve nā nam- true . they bow not before the wrath
 ante ; of even the mighty ; even a king
 rājā cid ebhyo nāma it kṛṇoti. pays them obeisance.

tripañcāśās : the evidence is in favour of interpreting this word as meaning *consisting of three fifties*, not *consisting of fifty-three*, as the number of dice normally used devā iva Savitā : the point of the comparison is that the action of the dice is as independent of the will of others as the action of Savitr, who observes fixed laws of his own (iv. 53, 4 ; x. 139, 3), and whose will and independent dominion no being, not even Indra, Varuṇa, Mitra, Aryaman, Rudra can resist (ii 38, 7. 9 ; v. 82, 2). nā : the only example in the RV. of the metrical lengthening of nā. namante, nāmas : with dat. (p 311, k and 312, 2 a).

नीचा वर्तन्त उपरि स्फुरन्त्य नीचाः । वर्तन्ते । उपरि । स्फुरन्ति ।
 अहस्तासो हस्तवन्तं सहन्ते । अहस्तासः । हस्तवन्तम् । सहन्ते ।
 दिव्या अङ्गारा इरिणे न्युप्ताः दिव्याः । अङ्गाराः । इरिणे । निःउप्ताः ।
 शीताः सन्तो हृदयं निर्दहन्ति ॥ शीताः । सन्तः । हृदयम् । निः । दहन्ति ॥

nīcā vartanta, upāri sphuranti.
 ahastāso hāstavantaṁ sahante.
 divyā āṅgārā iriṇe nyūptāḥ,
 śītāḥ sānto, hṛdayaṁ nīr dah-
 anti.

They roll down, they spring up-
 ward. Though without hands, they
 overcome him that has hands.
 Divine coals thrown down upon
 the gaming-board, being cold, they
 burn up the heart.

Every Pada in this stanza contains an antithesis: *nīcā*—*upāri*; *chastāsah*—*hāstavantam*; *divyāḥ*—*īrṇe*; *śītāḥ*—*nīr dahanti*. *divyās* alluding to their magic power over the gambler; cp *barnanā* in 7 d. *āṅgārās*: the dice are compared with bits of charcoal lying in a hollow; cp ŚB. v. 3, 1, 10: *adhīdēvanam vā agnīś, tāsya etē 'ṅgārā yād akṣāḥ the gaming-board is fire, the dice are its coals*

१० जाया तप्यते कितवस्य हीना । जाया । तप्यते । कितवस्य । हीना ।
 माता पुत्रस्य चरतः क्व स्वि । माता । पुत्रस्य । चरतः । क्व । स्वि ।
 ऋणावा विभ्यद्वर्णमिच्छमानो ऋणऽवा । विभ्यत् । धनम् । इच्छमानः ।
 अन्येषामस्तमुप नक्तमेति ॥ अन्येषाम् । अस्तम् । उप । नक्तम् । एति ॥

10 jāyā tapyate kitavāsya hīnā, Forsaken the wife of the gambler
 mātā putrāsya cārataḥ kva svit. is grieved, the mother (too) of the
 ṛṇāvā bibhyad dhānam ichā- son that wanders who knows where.
 māno, Indebted, fearing, desiring money
 anyēśām āstam ūpa nāktam eti. he approaches at night the house of
 others.

hīnā: pp of *hā leave*. *putrāsya*: the gambler. *tapyate* must be supplied with *mātā*. *ṛṇā-vā*: lengthening of final a before *v* (15.1 c). *bibhyat*: pr pt. of *bhī fear*. *ūpa eti*: probably for the purpose of stealing, to explain c. *nāktam*: see 178, 2; 195 A 5 a.

११ स्त्रियं दृष्ट्वाय कितवं ततापा- स्त्रियम् । दृष्ट्वाय । कितवम् । तताप ।
 न्येषां जायां सुकृतं च योनिम् । अन्येषाम् । जायाम् । सुकृतम् । च । यो-
 पूर्वाह्णे अश्वान्युयुजे हि बभून् निम् ।
 सो अपेरन्ते वृषलः पपाद ॥ पूर्वाह्णे । अश्वान् । युयुजे । हि । बभून् ।
 सः । अपेः । अन्ते । वृषलः । पपाद ॥

11 striyam dr̥ṣṭvāya kitavām ta- It pains the gambler when he
 tāpa, sees a woman, the wife of others,
 anyēśām jāyām, sukṛtam ca and their well-ordered home. Since
 yōnim he wishes the

pūrvāhñé áśvān yuyujé hí ba- *morning, he falls down (in the*
 bhrún, *evening) near the fire, a beggar.*
 só agnér ánte vṛṣaláh papāda.

tatāpa: used impersonally with the acc ; this and the following two perfects may be translated as presents, because they express habitual actions continued into and included in the pr (213 A a). dr̥ṣṭvāya: gd of dr̥ś see, agreeing with kitavām as the virtual subject (210). striyam (p. 88, β) jāyām as apposition, *a woman who is the wife of others*; that is, when he sees the wives of others and their comfortable homes, he is reminded of the unhappiness of his own wife and the bareness of his own home áśvān: the brown dice are here figuratively called horses, which he yokes; that is, he begins a long spell of gambling with them. papāda: he consequently falls down, exhausted and overcome, on the ground beside the fire in the evening, having lost everything

१२ यो वः सेनानीर्महतो गणस्य
 राजा व्रातस्य प्रथमो बभूव ।
 तस्मै कृणोमि न धनां रुणधि
 दशाहं प्राचीस्तद्वत् वदामि ॥

यः । वः । सेनाऽनीः । महतः । गणस्य ।
 राजा । व्रातस्य । प्रथमः । बभूव ।
 तस्मै । कृणोमि । न । धनां । रुणधि ।
 दश । अहम् । प्राचीः । तत् । तद्वत् ।
 वदामि ॥

12 yó vah senānīr maható gaṇásya,
 rājā vrātasya prathamó ba- *To him who as the general of*
 bhūva, *your great throng, as king has*
 tāsmai kr̥nomi, 'ná dhanā ru- *become the first of your host, I*
 adhmi'; *stretch forth my ten fingers—*
 dáśāhām prācīs, 'tád ṛtām va- *'I withhold no money—this is truth*
 dāmi'. *I say'.*

yó vah: no specific die is meant, the expression only implying a chief, in the abstract, of the total number of dice played with. dáśa kr̥nomi prācīh: *I put the ten* (sc. fingers) *forward*, that is, I stretch out my two hands. prācīs: A. pl. f of prācī, used predicatively (198, 1). tāsmai: dat. of advantage (200 B 1). ná dhanā

ruṇadhmi : that is, 'I have no money left for you;' these words in sense come after prācis, expressing what is implied by that gesture. rtam : predicative, *I say this as true* (198, 1)

३ अ॒त्रे॒र्मा दी॒व्यः कृ॒षिमि॒त्त॒स्र॒स्व	अ॒त्रैः । मा । दी॒व्यः । कृ॒षिम् । इ॒त् । कृ॒ष॒स्व ।
वि॒त्त॒ र॒म॒स्व व॒ज्र॒ म॒न्य॒मानः ।	वि॒त्ते । र॒म॒स्व । व॒ज्र॒ । म॒न्य॒मानः ।
तत्र॒ गा॒वः कि॒तव॒ तत्र॒ जा॒या	तत्र॒ । गा॒वः । कि॒तव॒ । तत्र॒ । जा॒या ।
तन्मे॒ वि च॑ष्टे स॒वि॒ता॒य॒म॒र्यः ॥	तत् । मे॒ । वि । च॑ष्टे । स॒वि॒ता । अ॒यम् ।
	अ॒र्यः ॥

3 akṣāir mā dīvyah; kṛṣīm it krsasva; vitté ramasva, bahu mānya- mānah; tatra gāvah, kitava, tātra jāyā: tān me vi caṣṭe Savitāyām aryāh.	'Play not with dice; ply thy tillage; rejoice in thy property, thinking much of it, there are thy cattle, O gambler, there thy wife': this Savitr here, the noble, reveals to me.
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This stanza is spoken by the gambler, who in a-c quotes the advice of Savitr. dīvyas: 2 s. inj of div *play* with mā (p 240) ramasva. with loc (204 1 a). tātra: cattle and wife can be regained by acquiring wealth caṣṭe: 3. s pr. of cakṣ. me: dat (200 A c). ayām: as actually present. aryās: noble, as upholder of moral law.

३ मि॒त्रं कृ॒णु॒ध्वं ख॒लु मृ॒ळता॑ नो	मि॒त्रम् । कृ॒णु॒ध्वम् । ख॒लु । मृ॒ळ॒त॑ । नः ।
मा॒ नो॒ घो॒रेण॑ च॒रता॑भि धृ॒ष्णु ।	मा । नः । घो॒रेण॑ । च॒र॒त॑ । अ॒भि । धृ॒ष्णु ।
नि॒ वो॒ नु म॒न्युर्वि॒शता॑म॒राति॑र्	नि । वः । नु । म॒न्युः । वि॒श॒ता॒म् ।
अ॒न्यो व॑धू॒णा प्र॑सि॒ता न्व॑सु ॥	अ॒रा॒तिः ।
	अ॒न्यः । व॒धू॒णाम् । प्र॑सि॒ता । नु । अ॒सु ॥

4 mitrām kṛṇudhvam khālu, mṛ- lātā no mā no ghoréṇa caratābhī dhr- ṣṇu.	Pray make friendship, be gracious to us Do not forcibly bewitch us with magic power. Let your wrath, your enmity now come to us! That
--	--

ní vo nú manyúr viśatām, *another now be in the toils of the*
 árātir. *brown ones.*

anyó babhrūṇām prásitau nú
 astu.

mṛlātā (2. pl ipv. of mṛd, p. 3, n. 2): accented as beginning a new sentence, with final vowel metrically lengthened. nas: dat. (p. 311, f) carata₂abhi: with prp following the vb (p. 468, 20 A). dhr̥ṣṇu: acc. adv. (p. 301, b). In this final stanza the gambler adjures the dice to release him from their magical power.

PURUṢA

There are six or seven hymns dealing with the creation of the world as produced from some original material. In the following one, the well-known Purusa-sūkta or Hymn of Man, the gods are the agents of creation, while the material out of which the world is made is the body of a primeval giant named Purusa. The act of creation is here treated as a sacrifice in which Purusa is the victim, the parts when cut up becoming portions of the universe. Both its language and its matter indicate that it is one of the very latest hymns of the R̥gveda. It not only presupposes a knowledge of the three oldest Vedas, to which it refers by name, but also, for the first and only time in the R̥gveda, mentions the four castes. The religious view is moreover different from that of the old hymns, for it is pantheistic. 'Purusa is all this world, what has been and shall be'. It is, in fact, the starting-point of the pantheistic philosophy of India.

x. 90. Metre: Anuṣṭubh; 16 Triṣṭubh.

१ सहस्रशीर्षा पुरुषः

सहस्रऽशीर्षा । पुरुषः ।

सहस्राक्षः सहस्रपात् ।

सहस्रऽअक्षः । सहस्रऽपात् ।

स भूमिं विश्वतो वृत्वा-

सः । भूमिम् । विश्वतः । वृत्वा ।

त्यतिष्ठद्दशङ्गुलम् ॥

अति । अतिष्ठत् । दशऽअङ्गुलम् ॥

1 sahasraśīrṣā Puruṣaḥ,
 sahasrākṣāḥ, sahasrapāt.
 sā bhūmim viśvāto vṛtvā,
 āty atiṣṭhad daśaṅgulām.

*Thousand-headed was Purusa,
 thousand-eyed, thousand-footed. He
 having covered the earth on all
 sides, extended beyond it the length
 of ten fingers.*

sahasraśīrṣā &c.: that is having innumerable heads, eyes, and feet, as representing all created beings (cp. 2). sahasrākṣās: of the very numerous Bv. cds. formed with sahasra this and sahasra-arghā are the only ones with irr. accent (cp p 455, 10 c). daśāṅgulām: probably only another way of expressing that his size was greater even than that of the earth. atīṣṭhat: 1pf. of sthā stand

२ पुरुष एवेदं सर्वं
यद्भूतं यच्च भव्यम् ।
उतामृतत्वस्थेति नो
यदन्नैनातिरोहति ॥

पुरुषः । एव । इदम् । सर्वम् ।
यत् । भूतम् । यत् । च । भव्यम् ।
उत । अमृतत्वस्थः । ईशानः ।
यत् । अन्नैः । अतिरोहति ॥

२ Pūruṣa evédāṁ sārvaṁ
yád bhūtāṁ yác ca bhāvīam.
utāmṛtatvāsyéśāno,
yád ānnenātīróhati.

*Purusa is this all, that has been
and that will be. And he is the
lord of immortality, which he grows
beyond through food.*

Puruṣa is coextensive with the whole world including the gods. bhāvīyam: a late and irregular cadence. amṛtatvāsyā: of the immortals, the gods yád: there is some doubt as to the construction of d; the parallelism of áty atīṣṭhat in 1 d and of áty arīcyata in 5 c indicates that Puruṣa is the subject and yád (the gods) the object, and that the former exceeds the latter ānnena, that is, by means of sacrificial food. The words have also been interpreted to mean. *who* (the gods) *grow up by* (sacrificial) *food*, or, *and of that which grows by food*, that is, creatures other than the gods. In these interpretations the meaning of áti does not seem to be sufficiently brought out.

३ एतावानस्य महिमा-
तो ज्यायांश्च पुरुषः ।
पादोऽस्य विश्वा भूतानि
त्रिपादस्यामृतं दिवि ॥

एतावान् । अस्य । महिमा ।
अतः । ज्यायान् । च । पुरुषः ।
पादः । अस्य । विश्वा । भूतानि ।
त्रिपात् । अस्य । अमृतम् । दिवि ॥

३ etāvān asya mahimā,
áto ivāvāmā ca Pūruṣah

*Such is his greatness, and more
than that is Pūruṣa. A. C. M. S.*

pādo 'sya víśvā bhūtāni;
tripād asyāmṛtam diví.

*him is all beings, three-fourths
of him are what is immortal in
heaven.*

etāvān asya · iir. Sandhi for etāvāñ asya (occurring also in x 85, 45: putrāñ á), is a sign of lateness, this being the regular post Vedic Sandhi (39) átas: equivalent to an ab. after the cpv. (201, 3). jyáyāmś ca: on the Sandhi, see 40 a. Pūruṣas: a metrical lengthening for Pūruṣas (cp the Pada text) to avoid a sequence of four short syllables, cp. 5 b. amṛtam: equivalent to amṛtatvá.

त्रिपादूर्ध्व उदैत्पुरुषः
पादोऽस्येहामवत्पुनः ।
ततो विष्वङ् व्यक्रामत
साशनानशने अभि ॥

त्रिऽपात् । ऊर्ध्वः । उत । ऐत् । पुरुषः ।
पादः । अस्व । इह । अमवत् । पुनरिति ।
ततः । विष्वङ् । वि । अक्रामत् ।
साशनानशने इति । अभि ॥

tripād ūrdhvā úd ait Pūruṣah;
pādo 'syehābhavat pūnaḥ.
tāto víṣvañ ví akrāmat
sāśanānaśané abhí.

*With three quarters Purusa
rose upward; one quarter of him
here came into being again. Thence
he spread asunder in all directions
to what eats and does not eat.*

úd ait (3 s. 1pf. of 1 go, p. 130): to the world of immortals. ihá: in this world. pūnar: that is, from his original form. tátas: from the earthly quarter. ví akrāmat abhí: distributed himself to, developed into. sāśana-anaśané: animate creatures and inanimate things, this cd. represents the latest stage of Dvandvas in the RV. (186 A 1, end).

स्राद्धिराळजायत
वेराजो अधि पूरुषः ।
जातो अत्रिच्यत
श्वाङ्गमिमथो पुरः ॥

तस्मात् । विऽराट् । अजायत ।
विऽराजः । अधि । पूरुषः ।
सः । जातः । अति । अत्रिच्यत् ।
पश्चात् । भूमिम् । अथो इति । पुरः ॥

5 tásrnād Virāḷ ajāyata,
Virāḷō ādhi Pūruṣah.
sā jāto āty aricyata
paścād bhūmim ātho purāḥ.

*From him Virāḷ was born, from
Virāḷ Purusa. When born he
reached beyond the earth behind
and also before.*

tásrnād: from the undeveloped quarter of Purusa. Virāḷ. as intermediate between the pūmaeval Purusa and the evolved Purusa, cp x. 72, 4: Áditer Dākṣo ajāyata, Dākṣād u Áditih pári from *Aditi Daksa was born, and from Daksa Aditi*. On the Sandhi, see p 3, n. 2. With cd cp. 1 cd. ātho: 24.

६ यत्पुरुषेण हविषा
देवा यज्ञमतन्वत।
वसन्तो अस्यासीदाज्यं
ग्रीष्म इध्मः शरद्विः ॥

यत् । पुरुषेण । हविषा ।
देवाः । यज्ञम् । अतन्वत ।
वसन्तः । अस्य । आसीत् । आज्यम् ।
ग्रीष्मः । इध्मः । शरत् । हविः ॥

6 yāt Pūruṣeṇa haviṣā
devā yajñām ātanvata,
vasantō asyāsīd ājyam,
grīsmā idhmāḥ, śarād dhavīḥ.

*When the gods performed a sacrifice
with Purusa as an oblation,
the spring was its melted butter,
the summer its fuel, the autumn its
oblation.*

Here the gods are represented as offering with the evolved Purusa an ideal human sacrifice to the pūmaeval Purusa. ātanvata: 3 pl. ipf. *Ā.* of *tan stretch*; this vb. is often used figuratively in the sense of *to extend* the web of sacrifice = *to carry out, perform*. dhavīḥ: 54.

७ तं यज्ञं बर्हिषि प्रौक्षन्
पुरुषं जातमग्रतः ।
तेन देवा अयजन्त
साध्या ऋषयश्च ये ॥

तम् । यज्ञम् । बर्हिषि । प्र । औक्षन् ।
पुरुषम् । जातम् । अग्रतः ।
तेन । देवाः । अयजन्त ।
साध्याः । ऋषयः । च । ये ॥

7 tam yajñam barhiṣi praukṣan
Pūruṣam jātām agratāḥ:

*That Purusa, born in the begin-
ning, they besprinkled as a sacrifice*

téna devā́ ayajanta,
sādhyáś ṛṣayaś ca yé.

on the strew: with him the
gods, the Sādhyas, and the seers
sacrificed.

jātām agratas: the evolved Purusa, born from Virāj (5 b), the same as in 6 a. prá-auksan: 3. pl ipf. of 1. ukṣ *sprinkle* ayajanta: = yajñām átanvata in 6 b. Sādhyās: an old class of divine beings (here probably in apposition to devās), cp. 16 d ṛṣayaś ca yé: and those who were seers, a frequent periphrastic use of the rel. = simply ṛṣayas.

८ तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

समृतं पृषदाज्यम् ।

समऽमृतम् । पृषत् आज्यम् ।

पशून्तश्चक्रे वायव्यान्

पशून् । तान् । चक्रे । वायव्यान् ।

आरण्यान्ग्राम्याश्च ये ॥

आरण्यान् । ग्राम्याः । च । ये ॥

8 tásmād yajñāt sarvahr̥tāḥ
sāmbhṛtam pṛṣadājiām:
paśūn tāmś cakre vāyavyān,
āraṇyān, grāmyāś ca yé.

From that sacrifice completely
offered was collected the clotted
butter he made that the beasts of
the air, of the forest, and those
of the village.

tāsmād: ab. of the source (201 A 1) sāmbhṛtam: as finite vb pṛṣad-ājyām: accent, p 455, 10 d 1. paśūn. Sandhi, 40, 2. tāmś: attracted to paśūn for tát (pṛṣadājyām); Sandhi, 40, 1 a vāyavyān: one of the rare cases where the independent Svarita remains in pronunciation (p 448, 1), ān here remains unaffected by Sandhi because it is at the end of a Pāda (p. 31, f. n 3); this is one of several indications that the internal Pādas (those within a hemistich) as well as the external Pādas were originally independent (cp. p 465, f. n. 1) āraṇyān: that is, wild. grāmyāś ca yé = grāmyān, that is, tame, cp ṛṣayaś ca yé in 7 d.

१ तस्माद्यज्ञात्सर्वङ्गतः

तस्मात् । यज्ञात् । सर्वङ्गतः ।

ऋचः सामानि जज्ञिरे

ऋचः । सामानि । जज्ञिरे ।

इन्द्रासि जज्ञिरे तस्माद्

इन्द्रासि । जज्ञिरे । तस्मात् ।

यजुस्तस्मादजायत ॥

यजुः । तस्मात् । अजायत ॥

9 tásmād yajñāt sarvahuṭa
 řcah sāmāni jajñire;
 chāndāmsi jajñire tásmād;
 yájus tásmād ajāyata.

*From that sacrifice completely
 offered were born the hymns and
 the chants, the metres were born
 from it; the sacrificial formula
 was born from it.*

řcas: the Rīgveda. sāmāni: the Sāmaveda. jajñire: 3. pl pf.
 Ā. of jan beget yájus: the Yajurveda. This is the first (implicit)
 mention of the three Vedas. The AV. was not recognized as the
 fourth Veda till much later.

0 तस्माद्दश्चा अजायन्त
 ये के चौभयादतः ।
 गावो ह जज्ञिरे तस्मात्
 तस्माज्जाता अजावयः ॥

तस्मात् । अश्वाः । अजायन्त ।
 ये । के । च । उभयादतः ।
 गावः । ह । जज्ञिरे । तस्मात् ।
 तस्मात् जाताः । अजावयः ॥

0 tásmād áśvā ajāyanta
 yé ké ca ubhayádataḥ.
 gāvo ha jajñire tásmāt;
 tásmāj jātā ajāvayaḥ.

*From that arose horses and all
 such as have two rows of teeth.
 Cattle were born from that; from
 that were born goats and sheep*

yé ké ca: whatever animals besides the horse, such as asses and
 mules, have incisors above and below. ajāvayas: a pl. Dv. (186 A 2);
 Dvandvas are not analysed in the Pada text.

१ यत्पुरुषं व्यदधुः
 कतिधा व्यकल्पयन् ।
 मुखं किमस्य कौ बाहू
 का ऊरू पादा उच्येते ॥

यत् । पुरुषम् । वि । अदधुः ।
 कतिधा । वि । अकल्पयन् ।
 मुखम् । किम् । अस्य । कौ । बाहू इति ।
 कौ । ऊरू इति । पादौ । उच्येते इति ॥

— — — usam viádadhuh,
 ví akalpayan ?
 asya? káu bāhū?
 ^yete?

*When they divided Purusa, into
 how many parts did they dispose
 him? What (did) his mouth (be-
 come)? What are his two arms,
 his two thighs, his two feet called?*

vi-ádadhur: when the gods cut up Purusa as the victim ; here the Padapátha again (see note on viii 48, 2 a, 10 c) accents the prp in a subordinate clause (p 469, 20 B). káu: the dual ending au for the normal ā before consonants (cp. note on x. 14, 10 a), ká and pádā before ū: 22. ucyete: 3. du. pr. ps of vac *speak* Pragrhya, 26 b.

१२ ब्राह्मणोऽस्य मुखमासीद्
बाहू राजन्यः कृतः ।
ऊरु तदस्य यद्वैशः
पद्मां शूद्रो अजायत ॥

ब्राह्मणः । अस्य । मुखम् । आसीत् ।
बाहू इति । राजन्यः । कृतः ।
ऊरु इति । तत् । अस्य । यत् । वैशः ।
पद्मांशूद्रः । अजायत् ॥

12 brāhmaṇo 'sya múkham āsīd,
bāhū rājanīah kṛtāh;
ūrū tād asya yād váśyah;
padbhyām śūdró ajāyata.

*His mouth was the Brāhman,
his two arms were made the warrior,
his two thighs the Varśya; from
his two feet the Śūdra was born.*

In this stanza occurs the only mention of the four castes in the RV. brāhmaṇo 'sya: Sandhi accent, p 465, 17, 3. rājanyās: predicative nom after a ps (196 b). kṛtās attracted in number to rājanyāh, for kṛtāu (cp 194, 3) yād váśyas: the periphrastic use of the rel. (cp. 7 d and 8 d), lit. *his two thighs became that which was the Varśya*. padbhyām: abl. of source (77, 3 a, p. 458, 1)

१३ चन्द्रमा मनसो जातम्
चक्षोः सूर्यो अजायत ।
मुखादिन्द्रश्चाग्निश्च
प्राणाद्वायुरजायत ॥

चन्द्रमाः । मनसः । जातम् ।
चक्षोः । सूर्यः । अजायत् ।
मुखात् । इन्द्रः । च । अग्निः । च ।
प्राणात् । वायुः । अजायत् ॥

13 candrāmā mánaso jātás;
cáksoḥ sūryō ajāyata;
múkhād Índraś ca Agníś ca,
prāṇād Vāyúr ajāyata.

*The moon was born from his
mind; from his eye the sun was
born; from his mouth Indra and
Agn, from his breath Vāyu was
born.*

Note that candrā-mās is not analysed in the Pada text cáksos : ab of cáksu used only in this passage = the usual cákṣus; in the Funeral Hymn (x 16, 3) sūryas and cákṣus, vātas and ātmā are also referred to as cognate in nature.

४ नाभ्यां आसीदन्तरिक्षं	नाभ्याः । आसीत् । अन्तरिक्षम् ।
शीर्ष्णो द्यौः समवर्तत ।	शीर्ष्णः । द्यौः । सम् । अवर्तत ।
पद्भ्यां भूमिर्दिशः ओचात्	पद्भ्याम् । भूमिः । दिशः । ओचात् ।
तथा लोकाँ अकल्पयन् ॥	तथा । लोकान् । अकल्पयन् ॥

4 nābhyā āsīd antārikṣam ;	<i>From his navel was produced</i>
śīrṣṇó dyāuh sám avartata ;	<i>the air ; from his head the sky was</i>
padbhyām bhūmīr, díśaḥ śró-	<i>evolved , from his two feet the earth,</i>
trāt :	<i>from his ear the quarters · thus</i>
tāthā lokāṁ akalpayan.	<i>they fashioned the worlds.</i>

nābhyās : ab. of nābhi inflected according to the ī dec. (p 82 a).
śīrṣnās : ab. of śīrṣan (90, 1 a , p. 458, 2). sám avartata · this vb. is to be supplied in c , cp ádhi sám avartata in x. 129, 4. akalpayan : ipf. cs. of klp ; *they (the gods) fashioned.*

५ सप्तास्यांसन्परिधयस्	सप्त । अस्थ । आसन् । परिधयः ।
त्रिः सप्त समिधः कृताः ।	त्रिः । सप्त । समिधः । कृताः ।
देवा यद्यज्ञं तन्वाना	देवाः । यत् । यज्ञम् । तन्वानाः ।
अबध्नन्पुरुषं पशुम् ॥	अबध्नन् । पुरुषम् । पशुम् ॥

5 saptāsyāsan paridhāyas ;	<i>Seven were his enclosing sticks ;</i>
trīḥ saptā samīdhah krtāḥ ;	<i>thrice seven were the faggots made,</i>
devā yád, yajñām tanvānā,	<i>when the gods performing the sacr-</i>
ābadhnan Pūruṣam paśum.	<i>fice bound Purusa as the victim.</i>

paridhāyas : the green sticks put round the sacrificial fire to fence it in, generally three in number. saptā · as a sacred number. tanvānās : cp 8 b. ābadhnan : 3. pl. ipf. of bandh ; cp pūruṣeṇa havísā in 6 a and tām yajñām Pūruṣam in 7 a b. paśum : as appositional acc. (198).

१६ यज्ञेन यज्ञमयजन्त देवास्
तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त
यत्र पूर्वे साध्याः सन्ति देवाः ॥

यज्ञेन । यज्ञम् । अयजन्त । देवाः ।
तानि । धर्माणि । प्रथमानि । आसन्
ते । ह । नाकम् । महिमानः । सचन्त ।
यत्र । पूर्वे । साध्याः । सन्ति । देवाः ॥

16 yajñēna yajñām ayajanta de-
vās .
tāni dhārmāṇi prathamāṇi āsan.
té ha nākaṁ mahimānah sa-
canta,
yātra pūrve Sādhiāḥ śānti,
devāḥ.

*With the sacrifice the gods sac-
rificed to the sacrifice these we
the first ordinances. These powers
reached the firmament where a
the ancient Sādhyas, the gods.*

ayajanta: thus vb. ordinarily takes the acc. of the person worshipped and the inst. of that with which he is worshipped (308, 1 / the meaning here is: they sacrificed to Puruṣa (here appearing as a sacrifice, like Viṣṇu in the Brāhmaṇas) with the sacrifice in which he was the victim. té mahimānah: probably the powers residing in the sacrifice. This stanza is identical with 1. 164, 50.

RĀTRĪ

The goddess of night, under the name of Rātrī is invoked in only one hymn (x. 127). She is the sister of Usas, and like her is called a daughter of heaven. She is not conceived as the dark, but as the bright starlit night. Decked with all splendour she drives away the darkness. At her approach men, beasts, and birds go to rest. She protects her worshippers from the wolf and the thief, guiding them to safety. Under the name of nāktā n., combined with usās, Night appears as a dual divinity with Dawn in the form of Usāsā-nāktā and Nāktosāsā, occurring in some twenty scattered stanzas of the R̥gveda.

x. 127. Metre: Gāyatrī.

रात्रीं ब्रह्मदायती
पुत्रा देव्यश्चमिः ।
विश्वं अधि त्रियोऽधित ॥

रात्री । वि । ब्रह्मदायती ।
पुत्रा । देवी । अचमिः ।
विश्वः । अधि । त्रियः । अधित ॥

- 1 Rātrī vī akhyat āyatī
 purutrā devī akṣābhīḥ :
 vīśvā ādhi śríyo 'dhita.
*Night approaching has looked
 forth in many places with her eyes.
 she has put on all glories.*

vī akhyat: a ao of khyā see (147 a 1). ā-yatī: pr. pt. f. of ā + i go (95 a) devī: accent, p 450, b; metre, p. 437, a 4. akṣābhīḥ: 99, 4; the eyes are stars ādhi adhita: root ao. Ā. of dhā put (148, 1 a). śríyas (A. pl of śrí; 100 b, p. 87); the glories of starlight.

- २ ओर्विप्रा अमर्त्या
 निवतो देव्युद्वतः ।
 ज्योतिषा बाधते तमः ॥
 आ । उरु । अम्राः । अमर्त्या ।
 निऽवतः । देवी । उत्ऽवतः ।
 ज्योतिषा । बाधते । तमः ॥

- 2 ā urv aprā ámartiā
 niváto devī udvátah :
 jyótiṣā bādhate támaḥ.
*The immortal goddess has per-
 vaded the wide space, the depths,
 and the heights: with light she
 drives away the darkness.*

ā aprās: 3. s. s ao of prā fill (144, 5). devī: cp. 1 b. jyótiṣā: with starlight

- ३ निरु स्वसारमस्कृतो-
 षसं देव्यायती ।
 अपेदु हासते तमः ॥
 निः । जुं इति । स्वसारम् । अहृत ।
 उषसम् । देवी । आऽयती ।
 अप । इत् । जुं इति । हासते । तमः ॥

- 3 nír u svásāram askṛta
 Uṣásam devī āyatī:
 ápéd u hāsate támaḥ.
*The goddess approaching has
 turned out her sister Dawn; away
 too will go the darkness.*

nír askṛta: 3. s. root ao. of kṛ do; the s is here not original (Padapātha akṛta), but is probably due to the analogy of forms such as niṣ-kuru (AV.); it spread to forms in which kṛ is compounded with the prps pári and sám (pariskṛṇvānti, páriṣkṛta, sámaskṛta). Uṣásam: Dawn here used in the sense of daylight (dec, 83, 2 a). nír u — ápa íd u: in the second clause the pcl. is used anaphorically (p. 221, 2), with special emphasis (íd) on the second prp., = and the

darkness will also be dispelled by the starlight (cp. 2 c). hāsate : 3. s. sb. Ā. of the s ao. of 2. hā go forth (p. 162, 2).

४ सा नो अद्य यस्या वयं
नि ते यामन्नविक्षहि ।
वृक्षे न वसति वयः ॥

सा । नः । अद्य । यस्याः । वयम् ।
नि । ते । यामन् । अविक्षहि ।
वृक्षे । न । वसतिम् । वयः ॥

4 sā nō adyā, yāsyā vayāṃ
nī te yāmann āvikṣmaḥi,
vṛkṣé ná vasatīm váyaḥ.

So to us to-day thou (hast approached), at whose approach we have come home, as birds to their nest upon the tree.

sā: p. 294, b; a vb has here to be supplied, the most natural one being *hast come*, from āyatī in 3 b yāsyās . . te for tvām yāsyās, a prs. prn. often being put in the rel clause. yāman: loc. (90). nī. āvikṣmaḥi: s ao. Ā., *we have turned in* (intr.). vasatīm: governed by a cognate vb to be supplied, such as *return to*. váyas: N. pl. of ví *bird* (99, 3 a).

५ नि ग्रामासो अविक्षत
नि पद्वन्तो नि पक्षिणः ।
नि श्वेनासश्चिदर्थिनः ॥

नि । ग्रामासः । अविक्षत ।
नि । पद्वन्तः । नि । पक्षिणः ।
नि । श्वेनासः । चित् । अर्थिनः ॥

5 nī grāmāsō avikṣata,
nī padvānto, nī pakṣiṇaḥ,
nī śyenāśaś cid arthīnaḥ.

*Home have gone the villages,
home creatures with feet, home those
with wings, home even the greedy
hawks.*

nī avikṣata: 3. pl. Ā s ao. of viś enter. grāmāsas: = *villagers*. nī: note the repetition of the prp. throughout, in place of the cd. vb.: a common usage.

६ यावया वृक्षं वृक्षं
यवय स्तेनमृम्ये ।
अथा नः सुतरां भव ॥

यवय । वृक्षम् । वृक्षम् ।
यवय । स्तेनम् । ऊर्म्ये ।
अथ । नः । सुतरां । भव ॥

yāváyā vṛkíam vṛkam,
yaváya stenám, ūrmīe;
áthā nah sutárā bhava.

*Ward off the she-wolf and the
wolf, ward off the thief, O Night;
so be easy for us to pass.*

yāváyā: cs. of *yu separate*; this and other roots ending in *ú*, as well as in *i*, *ṛ*, may take Guna or Vrddhi in the cs. (168, 1 c), but the Padapātha invariably gives yavaya; the final vowel is metrically lengthened (in *b* it is long by position before *st*) vṛkyām: accent, p. 450, 2 b. áthā: final metrically lengthened (cp. p. 214).

उप मा पेपिंशत्तमः
कृष्णं वीक्ष्य तमस्थित ।
उष ऋणेव यातय ॥

उप । मा । पेपिंशत् । तमः ।
कृष्णम् । विऽक्षितम् । अस्थित ।
उषः । ऋणाऽइव । यातय ॥

úpa mā pépiśat támah,
kṛṣṇám, víaktam asthita:
Úṣa ṛnéva yātaya.

*The darkness, thickly painting,
black, palpable, has approached me.
O Dawn, clear it off like debts.*

úpa asthita: 3. s. *Ā.* of root *ao.* of *sthā stand*. pépiśat: int pr. pt. of *piś paint*, as if it were material úṣas: Dawn, as a counter-part of Night, is invoked to exact = remove the darkness from Rātri, as one exacts money owing. In hymns addressed to a particular deity, another who is cognate or in some way associated, is not infrequently introduced incidentally. yātaya: cs. of *yat*.

उप ते गा इवाकर
वृणीष्व दुहितर्दिवः ।
रात्रि स्तोमं न जिग्युषे ॥

उप । ते । गाऽइव । आ । अकरम् ।
वृणीष्व । दुहितः । दिवः ।
रात्रि । स्तोमम् । न । जिग्युषे ॥

úpa te gā ivākaram,
vṛṇīṣvā, duhitar divaḥ,
Rātri, stóman ná jigyúṣe.

*Like kine I have delivered up to
thee a hymn—choose it O daughter
of heaven, O Night—like a song of
praise to a victor.*

úpa á akaram (1. s. root *ao.* of *kr*): I have driven up for thee my song of praise, as a herdsman delivers up in the evening the cows which he has herded since the morning, cp. 1 114, 9, upa te stómān

paśupá iva ákaram I have druen up songs of praise for thee like a herdsman vr̥ṇīṣvá: 2 s 1pv. Ā. from vr̥ choose. b is parenthetical. stómam is to be supplied with ákaram. jigyūṣe: dat. of pl. pt. of j1 conquer (157 b a).

HYMN OF CREATION

In the following cosmogonic poem the origin of the world is explained as the evolution of the existent (sát) from the non-existent (ásat) Water thus came into being first; from it was evolved intelligence by heat It is the starting-point of the natural philosophy which developed into the Sāṅkhya system.

x. 129. Metre: Triṣṭubh.

१ नासदासीन्नो सदासीत्तदानीं
नासीद्भूजो नो व्योमा परो यत् ।
किमावरीवः कुह कस्य शर्मन्
अम्भः किमासीद्गहनं गभीरम् ॥

न । असत् । आसीत् । नो इति । सत् ।
आसीत् । तदानीम् ।
न । आसीत् । रजः । नो इति । विऽओम् ।
परः । यत् ।
किम् । आ । अवरीवरिति । कुह । कस्य ।
शर्मन् ।
अम्भः । किम् । आसीत् । गहनम् । ग-
भीरम् ॥

1 náśad āsīn, nó sád āsīt tadā-
nīm;
náśīd rájo nó víomā paró yát.
kīm ávarīvah? kúha? kásya
śármann?
ambhah kīm āsīd, gáhanam ga-
bhīráam?

There was not the non-existent
nor the existent then; there was
not the air nor the heaven which is
beyond. What did it contain?
Where? In whose protection?
Was there water, unfathomable,
profound?

Cf. ŚB. x. 5, 3, 1: ná iva vá idám ágróśśad naiv na iva tad
āsīt verily this (universe) was in the beginning neither non-existent nor
existent as it were. tadānim: before the creation as at the present

m of the 3. s. ipf. of *as be*; the rarer form occurs in 3 b. *nó*: for *u* (24). *viomā*: the final vowel metrically lengthened (cp. 440, 4 B). *parás*: adv.; on the accent cp. note on 11 35, 6 c. *varīvar*: 3. s. ipf. int. of *vṛ cover* (cp. 173, 3); what did it *cover* = *conceal* or *contain*? *kúha*: *where* was it? *kásya śárman*: who *ruled* it? *kím*: here as an inter. pcl. (p. 225). *ám̐bhas*: cp. 3 b, 1 TS., *ápo vá idám ágre salilám āsīt* *this (universe) in the beginning : the waters, the ocean.*

मृत्युर्नासीदमृतं न तर्हि
रात्र्या अहं आसीत्प्रकेतः ।
निदवातं स्वधया तदेकं
दिवा न्यत्र परः किं च नास ॥

न । मृत्युः । आसीत् । अमृतम् । न । तर्हि ।
न । रात्र्याः । अहः । आसीत् । प्रकेतः ।
आनीत् । अवातन् । स्वधया । तत् । एकम् ।
तस्मात् । ह । अन्यत् । न । परः । किम् ।
च न । आस ॥

mṛtyúr āsīd, amṛtam ná
tārhi.

ātriā áhna āsīt praketaḥ.

ī avātām svadhāyā tād
ēkam.

nād dhānyān ná parāh kīm
canāsa.

There was not death nor im-
mortality then There was not the
beacon of night, nor of day. That
one breathed, windless, by its own
power. Other than that there was
not anything beyond.

tryās: gen. of *rātri* (p. 87). *áhnas*: gen. of *áhan* (91, 2).
: 3. s. ipf. of *an breathe* (p. 143, 3 a). *tásmād*: governed by
ād (p. 317, 3) *dha* for *ha*: 54. *anyán ná*: 33. *parás*: cp.
on 1 b. *āsa*: pf. of *as be* (135, 2).

आसीत्तमसा गूळ्हमग्ने
तं सलिलं सर्वमा इदम् ।
नाभ्वपिहितं यदासीत्
स्त्वह्निना जायतैकम् ॥

तमः । आसीत् । तमसा । गूळ्हम् । अग्ने ।
अप्रकेतम् । सलिलम् । सर्वम् । आः ।
इदम् ।
तुष्टीने । आभु । अपिहितम् । यत् ।
आसीत् ।
तपसः । तत् । महिना । अजायत् । एकम् ॥

५ ति॒र॒श्ची॒नो॒ वि॒त॒तो॒ रु॒श्मि॒रे॒षाम् ति॒र॒श्ची॒जः । वि॒त॒तः । रु॒श्मिः । ए॒षाम्
अ॒धः स्वि॒दा॒सी॒३दु॒परि॑ स्वि॒दा- अधः । स्वि॒त् । आ॒सी॒३त् । उ॒परि॑ । स्वि॒
सी॒३त् । आ॒सी॒३त् ।

रे॒तो॒धा आ॒सन्म॒हि॒मानं॑ आ॒सन् रे॒तः॒ऽधाः । आ॒सन् । म॒हि॒मानः॑ । आ॒सन्
स्व॒धा अ॒व॒स्ता॒प्र॒य॒तिः प॒र॒स्ता॑त् ॥ स्व॒धा । अ॒व॒स्ता॑त् । प्र॒य॒तिः । प॒र॒स्ता॑त्

, t-raścīno vitato raśmīr eṣām : *Their cord was extended across*
 aśah svid āsīd, upāri svid *was there below or was there above*
 āsīt? *There were impregnators, there were*
 retodhā āsan, mahimāna āsan, *powers; there was energy below*
 svadhā avastāt, prāyatī parās- *there was impulse above.*
 tāt.

raśmis. the meaning of this word here is uncertain, but it may be an explanation of bāndhu in 4 c: the cord with which the sage (referred to by eṣām) in thought measured out the distance between the existent and non-existent, or between what was above and below cp viii 25 18, pari yó raśmīnā divó ántān mamé prthivyāh *with a cord has measured out the ends of heaven and earth*; cp. also the expression sūtram vitatam (in AV. x 8, 37) *the extended string with reference to the earth*. āsīt: accented because in an antithetical sentence (p 468, 19 B β). The ī is prolated, and that syllable (and not ā) was the Udata, as in the final syllable of a sentence in questions (Pāṇini viii 2. 97), the second question upāri svid āsīt is quoted by Pāṇini (vii 2, 102) as coming under this rule, but without accent. retodhās and mahimānas are contrasted as male and female cosmogonic principles, to which correspond respectively prāyatīs and svadhā. In TS iv. 3, 11, 1, mention is made of trāya mahimānāh connected with fertility. svadhā: this is one of the few examples of a N. f. in ā left uncontracted with a following vowel: it is probable that the editors of the Samhitā text treated these forms as ending in āh, while the Padapātha gives them without. Vāsarjaniya doubtless owing to the greatly increasing prevalence of the nominatives in ā.

६ को अ॒द्वा वे॒द् क इ॒ह प्र वो॑च॒त् कः । अ॒द्वा । वे॒द् । कः । इ॒ह । प्र । वो॑च॒त्
 कु॒त आ॒जा॒ता कु॒त इ॒यं वि॒सृ॒ष्टिः । कु॒तः । आ॒जा॒ता । कु॒तः । इ॒यम् ।
 अ॒र्वाग्दे॒वा अ॒स्य वि॒सर्ज॑ने॒ना- ऽसृ॒ष्टिः ।
 था॒ को वे॒द् यत॑ आ॒ब॒भूव॑ ॥ अ॒र्वाक् । दे॒वाः । अ॒स्य । वि॒सर्ज॑ने॒न ।
 अथ॑ । कः । वे॒द् । यतः॑ । आ॒ब॒भूव॑ ॥

६ kó addhā veda? ká ihá prá Who knows truly? Who sh.
 vocat, here declare, whence it has be
 kúta ājātā, kúta iyám vísṛṣṭih? produced, whence is this creation
 arvāg devā asyā visárjanena: By the creation of this (univers
 áthā kó veda yáta ābabhūva? the gods (come) afterwards w.
 then knows whence it has arisen?

vocat: a ao. inj. of vac. kutás: b has one syllable too man
 (p. 441, 4 a). arvāk: the sense is that the gods, being part of th
 creation, are later than the period preceding the creation, and there
 fore can know nothing of the origin of the universe áthā: wit
 metricaly lengthened final vowel (p. 440, 4, cp. 179, 1)

७ इ॒यं वि॒सृ॒ष्टिर्य॑त॑ आ॒ब॒भूव॑ इ॒यम् । वि॒सृ॒ष्टिः । यतः॑ । आ॒ब॒भूव॑ ।
 यदि॑ वा द॒धे यदि॑ वा॒ न । यदि॑ । वा॒ । द॒धे । यदि॑ । वा॒ । न ।
 यो अ॒स्यार्ध॑क्षः प॒रमे॒ व्यो॑म॒न् यः । अ॒स्य । अ॒र्धि॑ऽअ॒क्षः । प॒रमे॒ । वि॒
 सो अ॒ङ्ग वे॒द् यदि॑ वा॒ न वे॒द् ॥ ऽव्यो॑म॒न् ।
 सः । अ॒ङ्ग । वे॒द् । यदि॑ । वा॒ । न । वे॒द् ।

7 iyám vísṛṣṭir yáta ābabhūva; Whence this creation has arisen,
 yádi vā dadhé yádi vā ná: whether he founded it or did not
 yó asyārdhyakṣaḥ paramé vyo- he who in the highest heaven is us
 man surveyor, he only knows, or else he
 só aṅgā veda, yádi vā ná véda. knows not.

a and b are dependent on veda in d. asya: of this universe. b is
 defective by two syllables (p 440, 4 a): possibly a metrical pause
 expressive of doubt may have been intended. vyòman: loc. (90, 2).
 véda: the accent is due to the formal influence of vádi (in 916 2 a)

YAMĀ

Three hymns are addressed to Yama, the chief of the blessed dead. There is also another (x 10), which consists of a dialogue between him and his sister Yamī. He is associated with Varuna, Brhaspati, and especially Agni, the conductor of the dead, who is called his friend and his priest. He is not expressly designated a god, but only a being who rules the dead. He is associated with the departed Fathers, especially the Angrases, with whom he comes to the sacrifice to drink Soma.

Yama dwells in the remote recess of the sky. In his abode, which is the home of the gods, he is surrounded by songs and the sound of the flute. Soma is pressed for Yama, ghee is offered to him, and he comes to see himself at the sacrifice. He is invoked to lead his worshippers to the gods and to prolong life.

His father is Vivasvant and his mother Saranyū. In her dialogue with him Yamī speaks of Yama as the 'only mortal', and elsewhere he is said to have chosen death and abandoned his body. He departed to the other world, having found out the path for many, to where the ancient Fathers passed away. Death is the path of Yama. His foot-fetter (pādbīśa) spoken of as parallel to the bond of Varuna. The owl (ūlūka) and the pigeon (kapóta) are mentioned as his messengers, but the two four-eyed broad-nosed, brindled dogs, sons of Saramā (sārameyāu) are his regular emissaries. They guard the path along which the dead man hastens to join the Fathers who rejoice with Yama. They watch men and wander about among the peoples as Yama's messengers. They are besought to grant continued enjoyment of the light of the sun.

As the first father of mankind and the first of those that died, Yama appears to have originally been regarded as a mortal who became the chief of the souls of the departed. He goes back to the Indo-Iranian period, to the primaeval twins, from whom the human race is descended, Yama and Yamī, are identical with the Yima and Yimeh of the Avesta. Yama himself may in that period have been regarded as a king of a golden age, for in the Avesta he is the ruler of an earthly, and in the RV. that of a heavenly paradise.

x 135. Metre: Anuṣṭubh.

१ यस्मिन्वृत्ते सुपलाशे
देवैः संपिबते यमः ।
अत्रा नो विस्पतिः पिता
पुराणाँ अनु वेनति ॥

यस्मिन् । वृत्ते । सुपलाशे ।
देवैः । सम्पिबते । यमः ।
अत्र । नः । विस्पतिः । पिता ।
पुराणान् । अनु । वेनति ॥

1 yásmin vṛkṣé supalāśé
devāih sampíbate Yamáh,
átrā no víspátih pitā
purāṇāṃ ánu venati.

*Beside the fair-leaved tree under
which Yama drinks together with
the gods, there our father, master
of the house, seeks the friendship of
the men of old.*

yásmin: the loc. is often used in the sense of *beside, near* (cp 203, 2) sampíbate: *drinks Soma with*. átrā: with metrically long final vowel (cp. 433, 2 A). nas: *our* i. e. *of me* and the other members of the family. pitā: *my deceased father*. purāṇān: *ancient ancestors*, Sandhi, 39. ánu venati: *that is, associates with them*.

२ पुराणाँ अनुवेनन्तं
चरन्तं पापयामुया ।
असूयन्नभ्यचाकश
तस्मा असूहयं पुनः ॥

पुराणान् । अनुवेनन्तम् ।
चरन्तम् । पापया । असूया ।
असूयन् । अभि । अचाकशम् ।
तस्मै । असूहयम् । पुनरिति ॥

2 purāṇāṃ anuvénantam,
cárantam pāpáyāmuyá,
asūyánn abhy ácākaśam:
tāsmā aspr̥hayam púnah.

*Him seeking the friendship of
the men of old, faring in this evil
way, I looked upon displeased for
him I longed again*

In this and the preceding stanza a son speaks of his father who has gone to the world of Yama. amuyá: inst. s. f. of the prn ayám used adverbially with shift of accent (p 109); with this is combined the inst. s. f. of the adj. pāpá similarly used, the two together meaning *in this evil way*, that is, going to the abode of the dead. asūyán: *being displeased*, that is, with him, opposed to aspr̥hayam, *I longed for him*, that is, to see him again. acākaśam: 1pf. int. of kās, with shortening of the radical vowel (174).

३ य कुमार नवं रथम्
अचक्रं मनसाकृणोः ।
एकैष विश्वतः प्राञ्चम्
अपश्यन्नधि तिष्ठसि ॥

यम् । कुमार । नवम् । रथम् ।
अचक्रम् । मनसा । अकृणोः ।
एकैऽईषम् । विश्वतः । प्राञ्चम्
अपश्यन् । अधि । तिष्ठसि ॥

3 yām, kumāra, nāvam rátham
aca-krām manasákr̥ṇoh,
ekeṣam viśvátah prāñcam,
ápaśyann ádhi tiṣṭhasi.

*The new car, O boy, the wheelless,
which thou didst make in mind,
which has one pole, but faces in all
directions, thou ascendest seeing
it not*

In this stanza (and the next) the dead boy is addressed ; he mounts the car which he imagines is to take him to the other world aca-krām : perhaps because the dead are wafted to Yama by Agni éka and viśvátas are opposed : though it has but one pole, it has a front on every side. ápaśyan : because dead

3 यं कुमारं प्रावर्तयो
रथं विप्रेभ्यस्परि ।
तं सामानु प्रावर्तत
समितो नाव्याहितम् ॥

यम् । कुमारम् । प्र । अवर्तयः ।
रथम् । विप्रेभ्यः । परि ।
तम् । सामम् । अनु । प्र । अवर्तत ।
सम् । इतः । नावि । आऽहितम् ॥

3 yām, kumāra, prāvartayo
rátham viprebhyas pári,
tām sāmānu prāvartata,
sām itó nāví āhitam.

*The car, O boy, that thou didst set
rolling forth away from the priests,
after that there rolled forth a chant
placed from here upon a ship.*

The departure of the dead is followed by a funeral chant pra-āvartayas : 2. s ipf cs. of vrt turn, accent, p 464, 17, 1 ; p 469, β ; analysed by the Padapātha, as prā āvartayas ; cp. note on viii. 48, 2 a ānu prā avartata : 3. s ipf. Ā of vrt : accent, p. 464, 17, 1 ; p. 466, 19 ; p. 468, 20 a. viprebhyas : the priests officiating at the funeral, abl governed by pári (176, 1 a), Sandhi, 43, 2 a. sām ā-hitam accent. p 462, 13 b. nāvi : the funeral chant is placed on a boat as a vehicle to convey it from here (itás) to the other world.

कः कुमारमजनयद्
रथं को निर्वर्तयत् ।
कः स्वित्तद्व नो ब्रूयाद्
अनुदेयी यथामवत् ॥

कः । कुमारम् । अजनयत् ।
रथम् । कः । निः । अवर्तयत् ।
कः । स्वित् । तत् । अब् । नः । ब्रूयात् ।
अनुदेयी । यथा । अवत् ॥

5 káh kumārám ajanayaḍ ?
 rátham kó nír avartayat ?
 káh svit táḍ adyá no brūyāḍ,
 anudeyī yáthābhavat ?

*Who generated the boy ? Who
 rolled out his car ? Who may
 could tell us this to-day, how his
 equipment (?) was ?*

These questions seem to be asked by Yama on the deceased boy's arrival. Who was his father ? Who performed his funeral ? With what equipment was he provided for the journey ? nír avartayat : cp yám právartayo rátham in 4 a b. anudéyī· this word occurs only in this and the following verse ; it is a f of anu-déya, which occurs in the sense of *to be handed over*, the exact sense is nevertheless uncertain. It not improbably means that with which the deceased was supplied for the journey to Yama's abode.

६ यथामवदनुदेयी
 ततो अग्रमजायत ।
 पुरस्ताद्बुध्न आततः
 पश्चान्निरयणं कृतम् ॥

यथा । अमवत् । अनुदेयी ।
 ततः । अग्रम् । अजायत् ।
 पुरस्तात् । बुध्नः । आततः ।
 पश्चात् । निःअयनम् । कृतम् ॥

6 yáthābhavad anudéyī,
 tátō ágram ajāyata ;
 purástāḍ budhná ātataḥ ;
 paścān niráyaṇam kṛtām.

*As the equipment was, so the top
 arose, in front the bottom ex-
 tended ; behind the exit was made.*

The sense of this stanza is obscure, chiefly because the object of which the details are here given is uncertain. The car on which the deceased is supposed to be conveyed may be meant. There is evidently correspondence between yáthā and tátas, ágram and budhnás, purástāḍ and paścād. There is no doubt about the grammatical forms or the meaning of the individual words (except anudéyī). If the reference is to the car, the general sense of the stanza is. in proportion to the equipment is the height of the top, the space on the floor in front, and the size of the exit at the back.

इदं यमस्य सार्द्धं
 देवमानयदुच्यते ।

इदम् । यमस्य । सार्द्धम् ।
 देवमानम् । यत् । उच्यते ।

इयमस्य धम्यते नाळीर

अयं गीर्भिः परिष्कृतः ॥

इयम् । अस्य । धम्यते । नाळीः ।

अयम् । गीर्भिः । परिष्कृतः ॥

7 idám Yamásya sādānam
devamānām yád ucyáte.
iyám asya dhamyate nālīr.
ayám gīrbhīḥ páriṣkṛtaḥ.

*This is the seat of Yama that is
called the abode of the gods. This
is his flute that is blown He it is
that is adorned with songs.*

The boy here arrives at the abode of Yama. *sādānam*: note that the vowel of this word is always short in the Pada text, the compilers of which seem to have regarded it as a metrical lengthening, *sādānam* occurs about a dozen times in the RV, beside the much commoner *sādanam*. *nālīs*: with s in the nom (100. I a). There is one syllable too many in c (cp p 428, 2 a). *ayám*: Yama. *páriṣkṛtas*: note that the Pada text removes the unoriginal s (p 145, f. n 1; cp. note on x. 127, 3 a). *gīrbhīs*: dec 82; accent, p. 458, c 1.

VĀTA

This god, as *Vāta*, the ordinary name of wind, is addressed in two short hymns. He is invoked in a more concrete way than his doublet *Vāyú*, who is celebrated in one whole hymn and in parts of others. *Vāta*'s name is frequently connected with forms of the root *vā*, *blow*, from which it is derived. He is once associated with the god of the rain-storm in the dual form of *Vātā-Paryanyā*, while *Vāyu* is often similarly linked with *Indra* as *Indra-Vāyū*. *Vāta* is the breath of the gods. Like *Rudra* he wafts healing and prolongs life; for he has the treasure of immortality in his house. His activity is chiefly mentioned in connexion with the thunder-storm. He produces ruddy lights and makes the dawns to shine. His swiftness often supplies a comparison for the speed of the gods or of mythical steeds. His noise is also often mentioned.

x. 168. Metre: *Triṣṭubh*.

१ वातस्य नु महिमानं रथस्य
रुजनेति स्तनयन्नस्य घोषः ।
दिविसृग्यात्वरुणानि ह्रस्वन्
उतो एति पृथिव्या रेणुमस्तन ॥

वातस्य । नु । महिमानम् । रथस्य ।
रुजन् । एति । स्तनयन् । अस्य । घोषः ।
दिविऽसृक् । याति । अरुणानि । ह्रस्वन् ।
उतो इति । एति । पृथिव्या । रेणुम् ।
अस्तन ॥

- 1 Vátasya nú mahimānam rá- (I will) now (proclaim) the
 thasya : greatness of Vāta's car : its sound
 rujān etī, stanáyann asya goes shattering, thundering. Touch-
 ghóṣah. ing the sky it goes producing ruddy
 divispṛg yāti arunāni kṛnvān; hues, and it also goes along the
 utó etī pṛthivyā reṇúm áśyan. earth scattering dust.

mahimānam : the vb. can easily be supplied, the most obvious one being prá vocam according to the first verse of 1. 32, Índrasya nú víryāni prá vocam, and of 1. 154 Víṣṇor nú kam víryāni prá vocam. rujān : similarly the Maruts are said to split the mountain with the felly of their cars (v. 52, 9), and their sound is thunder (1. 23, 11) stanáyan : used predicatively like a finite vb. (207) or etī may be supplied. arunāni : alluding to the ruddy hue of lightning, with which the Maruts are particularly associated. asya : accent, p. 452 utó : 24. pṛthivyā : inst. expressing motion over (199, 4).

- २ सं प्रेरते अनु वातस्य विष्ठा सम। प्र। ईरते। अनु। वातस्य। विऽस्थाः।
 एनं गच्छन्ति समनं न योषाः। आ। एनम्। गच्छन्ति। समनम्। न।
 तामिः सयुक्सरथं देव ईयते योषाः।
 ऽस्य विश्वस्य भुवनस्य राजा ॥ तामिः। सऽयुक्। सऽरथम्। देवः।
 ईयते।

अस्य। विश्वस्य। भुवनस्य। राजा ॥

- 2 sám prérate ánu Vátasya viṣṭhā : The hosts of Vāta speed on
 ānam gachanti sāmanam ná together after him : they go to him
 yósāh. as women to a festival. The god,
 tābhīh sayūk sarátham devá the king of all this world, united
 iyate, with them, goes on the same car.
 asyá víśvasya bhúvanasya rájā.

sám prá irate : 3 pl. pr. Ā. of īr; p. 468, 20 a. viṣṭhās : though the derivation is vi-stha (not analysed in the Pada text), the meaning is uncertain. It is probably the subject with which the god goes on the same car.

pared, the sense being: the rains follow the storm wind (apām sákhā in 3 c), and accompany him on his course sarátham: an adv. based on the cognate acc. (197, 4) iyate: from ī go according to the fourth class, from which the pr forms iyase, iyate, iyante, and the pt iyamāna occur, c is a Jagatī Pāda.

- ३ अन्तरिक्षे पथिभिरोद्यमानो अन्तरिक्षे । पथिभिः । ईद्यमानः ।
 न नि विशते कतमच्चनाहः । न । नि । विशते । कतमत । चन । अह-
 अपा सखा प्रथमजा ऋतावा रिति ।
 क्व खिज्जातः कुत आ बभूव ॥ अपाम् । सखा । प्रथमजाः । ऋतवा ।
 क्व । खित् । जातः । कुतः । आ । बभूव ॥

- ३ antárikṣe pathíbhir íyamāno, *Going along his paths in the air*
 ná ní víśate katamác canáhah. *he rests not any day The friend*
 apām sákhā prathamajā ṛtāvā. *of waters, the first-born, the holy,*
 kua svī jātáh, kúta á babhūva? *where pray being born, whence*
has he arisen?

pathíbhīḥ: inst in local sense (199, 4). íyamānas: see note on 2 c áhas: acc of duration of time (197, 2); cp. also 4 b and the Padapātha apām sákhā: as accompanied by rain (cp. note on 2 a). prathama-jās 97, 2 ṛtāvā: 15 c kvā: = kúa (p. 448) jātās: as a finite verb (208), cp x. 129, 6 b. kúta á babhūva = what is his origin (cp. x. 129, 6 d), on the use of the pf cp. 213 A a.

- ४ आत्मा देवानां भुवनस्य गर्भो आत्मा । देवानाम् । भुवनस्य । गर्भः ।
 यथावशं चरति देव एषः । यथावशम् । चरति । देवः । एषः ।
 घोषा इदं स्रष्टुर्विरे न रूपं घोषाः । इत् । अस्त् । श्रुर्विरे । न ।
 तस्मै वाताय हविषा विधेम ॥ रूपम् ।
 तस्मै । वाताय । हविषा । विधेम ॥

- 4 ātmā devānām, bhúvanasya *Breath of the gods, germ of the*
world, this god fares according to
 ratī devá eśáh. *his will. His sounds are heard.*

ghóṣā id asya śṛṇvire, ná rū- (but) *his form is not (seen). To*
 páṃ. *that Vāta we would pay worship*
 tásmāi Vātāya havīṣā vidhema. *with oblation.*

ātmā: cp. x. 90, 13, where Vāyu is said to have been produced from the breath of Puruṣa; and x. 16, 3, where breath is allied to wind. gárbbhas: Vāta is here called *germ of the world* as Agni is in x. 45, 6. asya: accent, p. 452. ghóṣās: cp. 1 b. śṛṇvire: 3. pl. Ā. pr. of śru with ps. sense (p. 145, γ). ná rūpām: the vb. dṛśyate is here easily supplied. vidhema: with dat. (200 Af).

VOCABULARY

Finite verbal forms are here given under the root from which they are derived, as also the prepositions with which they are compounded, even when separated from them. Nominal verbal forms (participles, gerunds, gerundives, infinitives), on the other hand, appear in their alphabetical order

ABBREVIATIONS

a.=adjective A =accusative. Ā=Ātmanepada, middle voice AA =Aitareya Āranyaka. ab.=ablative. acc = accusative act.=active. adv = adverb, adverbial ao = aorist Arm = Armenian. Av = Avesta, Avestic Bv. = Bahuvrīhi compound cd = compound cj = conjunction cog = cognate. corr. = correlative cpv. = comparative. cs. = causative D = dative dat. = dative dec = declension dem = demonstrative den = denominative. der. = derivative Dv = Dvandva compound ds = desiderative. du = dual. emph. = emphatic, emphasizing. enc = enclitic. Eng = English. f = feminine. ft = future. G = genitive gd = gerund. gdv = gerundive gen. = genitive. Gk. = Greek Go = Gothic gov. = governing compound I = instrumental. ij = interjection ind = indicative indec = indeclinable inf. = infinitive. inj. = injunctive. inst = instrumental int = intensive inter. = interrogative. ipf = imperfect ipv = imperative. irr = irregular. itv. = iterative. K = Kaimadhāraya compound. m = masculine. mid = middle L = locative. Lat = Latin. lc = locative Lith. = Lithuanian N = nominative. n. = neuter neg = negative nm = numeral. nom = nominative. OG. = Old German. OL = Old Irish OP = Old Persian. op = optative. ord. = ordinal. OS = Old Saxon. OSl = Old Slavonic. P. = Parasmaipada, active voice pcl = particle pf. = perfect pl = plural poss = possessive. pp. = past passive participle. ppf = pluperfect pr = present. prn = pronoun proh = prohibitive prp = preposition. prs = person, personal. ps = passive pt = participle red = reduplicated. ref. = reflexive. rel. = relative rt. = root. s. = singular sb. = subjunctive. sec. = secondary. sf. = suffix Slav. = Slavonic spv. = superlative syn = syntactical. Tp. = Tatpuruṣa compound V. = vocative. vb. = verb, verbal voc. = vocative. YV = Yajurveda.

a, prn root *that* in á-tas, á-tra, á-tha, a-smái, a-syá
amś attain, v aśnóti, aśnuté see aś
ámh-as, n. *distress, trouble*, II. 33, 2 3, III. 59, 2: VII. 71 5.

ak-tú, m. *ointment; beam of light*, (clear) *night*, x 14, 9 [añj anoint]
aks-á, m *die* for playing, pl *dice*, x. 34, 2 4. 6. 7 13 [perhaps *amś*]

aks-án, n *eye* (weak stem of áksi), x 127, 1

á-ksiya-māna, pr pt ps *unfailing*, i 154, 4, 2 k 1 *destroy*

akhhali-kṛtyā, gd *having made a croak*, vii 103, 3

Ag-ni, m *fire*, ii 12, 3, iii 59, 5; viii 48, 6, x 34, 11, *god of fire. Agni*, i 1-7, 9, 35, 1, ii 35, 15, v 11, 1-6, vii 49, 4, x 15, 9, 12, 90, 13 [Lat *ag-ni*, Slav *og-ni*]

agni-dagdha, Tp cd. *burnt with fire*, x 15, 14 [pp of dah *burn*]

ag-ni-dūta, a (Bv) *having Agni as a messenger*, x 14, 13

agni-svāttā, cd Tp *consumed by fire*, v 15, 11 [pp of svād *taste well*]

āg-ra, n *front, beginning, top*, x 135, 6; lc *āgre in the beginning*, x 129, 3, 4.

agra-tās, adv. *in the beginning*, x 90, 7

a-ghn-yā, f *cow* v 83, 8 [gdv *not to be slain, from han *slay**]

ankuś-in, a *having a nook hooked, attractive*, x 34, 7 [ankuśā *hook*]

1 āng-a, n *humb*, ii 33, 9

2 angā, emphatic pcl *just, only*, i. 1, 6; x 129, 7 [180]

āngāra, m *coal*, x 34, 9

Āngira, m *name of an ancient seer*, iv 51, 4.

Āngiras, m pl *name of a group of ancestors*, v 11, 6, x 14, 3, 4, 5, 6; s, as an epithet of Agni, i 1, 6, v. 11, 6 [Gk ἀγγελος *messenger*].

ac bend, I P ācati úd-, *draw up*, v. 83, 8.

a-c-ā, a (Bv) *wheelless*, x 135, 3.

ā-cit, a (K) *unthinking, thoughtless*, vii. 86, 7

a-cit-e, dat inf *not to know*, vii 61, 5.

ā-citti, f (K) *thoughtlessness* vii 86, 6.

a-citrā, n *darkness, obscurity*, iv 51, 3.

ā-cyuta, pp (K) *not earthborn, unshakable*, i 85, 4

acyuta-cyút, a (Tp) *moving the immovable*, ii 12, 9

ācha, prp with acc., *unto*, viii. 48, 6

aj drive, I P ājati [Lat. ago *'lead'*, *'drive'*, Gk ἄγω, *'lead'*]

ā- drive up, vi 51, 10

úd- drive out, ii 12, 3, iv 50, 5

ā, ā-māyu, a. (Bv) *bleating like a goat*, vii 103, 6, 10 [māyú, m. *bleat*]

a-jāra, a (K) *unaging*, i. 160, 4 [jā

ā-jasra, a (K) *eternal*, ii 35, 8 [unfailing : jas *be exhausted*]

ajāvi, m pl Dv. cd. *goats and sheep*, x. 90, 10 [ajā + āvi]

a-jur-yā, a *unaging*, iv 51, 6 [jur *waste away*]

añj, VII P anākti anoint, Ā ankté anoint oneself, viii 29, 1

āñjas-ā, adv *straightway*, vi 54, 1 [inst of āñjas *ointment* = with gliding motion]

añj-i, n *ornament*, i 85, 3, viii 29, 1 [añj *anoint*]

ā-tas, adv *hence*, x. 14, 9, = ab *from that*, iv 50, 3, *than that*, x 90, 3

ati-rātrā, a (celebrated) *overnight*, vii. 103, 7 [rātri *night*]

ātka, m. *robe*, ii 35, 14

āty-etavāi, dat inf *to pass over*, v 83, 10 [āti + i *go beyond*]

ā-tra, adv. *here*, i. 154, 6, ii 35, 6

ā-trā, adv *then*, vii 103, 2, *there*, x 135, 1

Ātri, m *an ancient sage*, vii 71, 5.

ā-tha, adv *then, so*, vi 54, 7

Athar-van, m pl *name of a group of ancient priests*, x 14, 6

ā-thā, adv *then*, viii 48, 6; x 14, 10; 15, 4, 11, 129, 6, so, x 127, 6

ātho, adv *and also*, x 90, 5 [ātha + u]

ad, eat, II P. ātti, ii 35, 7; x 15, 8, 11. 12 [Lat. edo, Gk. ἔδω, Eng *eat*]

ā-dabdha, pp (K) *uninjured*, iv 50, 2 [dabh *harm*].

Ā-diti, f *name of a goddess*, viii 48, 2 [unbinding, freedom, from 3 dā *bind*]

ad-dhā, adv *truly*, x 129, 6 [in this manner a-d *this + dhā*].

a-dyā, adv *to-day*, i 85, 11, iv 51, 3-4; x 14, 12; 127, 4, 135, 5, *now*, x 15, 2 [perhaps = a-dyavi *on this day*]

ā-dri, m. *rock*, i 85, 5 [not splitting dr *perce*]

ādri-dugdha, Tp cd *pressed out with stones*, iv 50, 3 [pp of duh *milk*].

ādha-ra, a *lower*, ii 12, 4

adhās, adv *below*, x 129, 5

ādhi, pip with lc, *upon*, i. 85, 7, v. 83, 9, vii 103, 5, with ab *from*, x 90, 5

ādhy-aksa, m *eye-witness, surveyor*, x 129, 7 [having one's eye upon]

adhvarā, m. *sacrifice*, i. 1, 4, 8; iv.

adhva-yu, m. officiating priest, vii 103, 8
 a-dhv-smān, a (Bv) undimmed, ii 35, 14 [having no darkening]
 ar breathe, II P āniti, x 129, 2 [Go an-an 'breathe']
 ān-agni dagdha, pp (K) not burned with fire, x 15, 14
 ān-abhi-mlāta-varna, a (Bv.) having an unfaded colour, ii 35, 13
 ā-nasta-vedas, a (Bv) whose property is never lost, vi 54, 8
 an-amivā, a (Bv) diseaseless, iii 59, 3, n health, x 14, 11 [āmivā disease]
 ān-āgas, a (Bv) sinless, v 83, 2, vii 86, 7 [āgas sin, Gk ἀν ἁγής 'innocent']
 an-idhmā, a. (Bv) having no fuel, ii 35, 4
 ā-nimis-am, (acc) adv unwinkingly, vii 61, 3 [ni-mis, f wink]
 ā-nimis-ā, (inst) adv with unwinking eye, iii 59, 1 [ni-mis, f wink]
 ā-nivisamāna, pi pt A unesting, vii 49, 1 [ni + vis go to rest]
 ān-ira, f (K) liquor, ailment vii 71, 2, viii 48, 4 [irā, f refreshment]
 ān-ika, n face, ii 35, 11 [an breathe]
 anu, prp with acc, along, x 14, 1, 8, among, x 14, 12
 anu-kāmām, (acc) adv according to desire, viii 48, 8
 anu-dēyi, f equipment (?), x 135, 5, 6 [f gdv of anu-dā to be handed over]
 anu-paspaśānā, pf pt A having spied out, x 14, 1 [spaś spy]
 anu-madyā-māna, pr pt ps being greeted with gladness, vii 63, 3
 anu-vénant, pi pt seeking the friendship of (acc), x 135, 2
 ānu-vrata, a devoted, x 34, 2 [acting according to the will (vrata) of another]
 ān-rta, n (K) falsehood, ii 35, 6, vii 61, 5, misdeed, wrong, 86, 6 [rtā right]
 an-enās, a (Bv) guiltless, vii 86, 4 [enas guilt]
 ānta, m. end, iv 50, 1; edge, proximity: lc ānte near, x 34, 16
 antār, prp with lc, within, i 35, 9, ii 12, 8, 35, 7, iv 51, 3, vii 71, 5, 86, 2 (= in communion with), viii 18, 2, among, viii 29, 2, 3 [Lat inter]
 antāri-ksa, n air, atmosphere, i 35, 7, ii 11, 12, 2, x 90, 14, 112, 2

[situated between heaven and earth: ksa = 1 ksi duell]
 ānti-tas, adv from near, iii 59, 2 [ānti in front, near]
 āndh-as, n Soma plant, juice, i 85, 6 [Gk ἀνθ-ος 'blossom']
 ān-na, n. food, ii 35, 5, 7, 10, 11, 14, pl 12; x 90, 2 [pp of ad eat]
 anyā, prn a other, ii 35, 3, 8, 13; x 34, 4, 10, 11, 14, 129, 2, with ab = than, ii 33, 11, anyó-anyá one-another, vii 103, 3, 4, 5, anyé-anyé, anyāh-anyāh some-others x 14, 3, ii 85, 3 [cp. Lat. aliu-s, Gk ἄλλο-s 'other']
 āp, f water, pl N āpas, ii 35, 3, 4, vii 49, 1, 2, 3, 4, 103, 2, A apās, v 83, 6, inst adbhī, x 14, 9, G apām, i 85, 9, ii 12, 7, 35, 1, 2, 3, 7, 9, 11, 13, 14, vii 103, 4, x 168, 3, L. apsū, ii 35, 4, 5, 7, 8, vii 103, 5 [Av ap 'water']
 āpa-dhā, f unclosing, ii 12, 3
 āpa-bhartavāi, dat inf to take away, x 14, 2 [bhr bear]
 āpa-bhartṛ, m remover, ii 33, 7 [bhr bear]
 ā-pāśyant, pr pt. (K) not seeing, x 135, 3
 āpas, n work, i 85, 9 [Lat opus 'work']
 apās, a active, i 160, 4
 apās-tama, spv. a most active, i 160, 4
 Apām nāpāt, m son of waters, name of a god, ii 33, 13, 35, 1, 3, 7, 9
 āpi-hita, pp covered, x 129, 3 [dhā put]
 āpic-yā, a. secret, ii 35, 11 [āpic contraction of a presupposed āpi añ-]
 a-praketā, a (Bv.) indistinguishable, x 129, 3 [praketā perception]
 ā-piatita, pp (K) irresistible, iv 50, 9 [prati + pp of i go]
 a-priamīśya, gdv not to be forgotten, ii 35, 6 [mrś touch]
 ā-budhya-māna, pi pt unwakening, iv 51, 3 [budh wake]
 abhi-ksipānt, pi pt lashing, v 83, 3
 abhi-tas, adv on all sides, iv 50, 3; with acc, around, vii 103, 7
 abhimat-in, m adversary, i 85, 3 [abhi-mati, f hostility]
 abhi-vrsta, pp rained upon, vii 103, 4
 abhisti-dyumnā, a (Bv) splendid help, iv 51, 7 [dyumnā, n splendour]
 abhisti-śāvas, a (Bv) strong to help, iii 50, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000

aśhīti, f *attack*, II 33, 5 [abhi + iti]
 aśhī-vṛta, pp *adorned*, I. 35, 4 [i. vṛ
 coier].
 ā-bhṛ-a, a *monstrous*, n *force*, II 33,
 10, *monster*, IV 51, 9 [non-existent,
 monstrous -bhū be]
 ā-manyā-māna, pr pt *not thinking*
 = *unexpecting*, II 12, 10 [man think]
 ā-martya, a (K) *immortal*, VIII 48, 12,
 I ā, x 127, 2
 a-mitrā, m (K) *enemy*, II. 12, 8 [mitrā
 friend]
 āmīta-varna, a (Bv) *of unchanged colour*,
 IV 51, 9
 āmi-vā, f *disease*, I 35, 9, II 33, 2,
 VII 71, 2, VIII 48, 11 [am harm, 3 s
 āmī-ti]
 amu-y-ā, inst adv *in this way*, so, x
 135, 2 [inst f of amū this used in
 the inflexion of ayām]
 ā-mūra, a (K) *wise* VII 61, 5 [not
 foolish mūrā]
 a-mṛta, a *immortal*, m *immortal being*,
 I 35, 2, VII 63, 5, VIII 48, 3², n
what is immortal, I 35, 6; x 90, 3,
immortality, x 129, 2 [not dead, mṛtā,
 pp of mṛ die, cp Gk ἀμβροτος 'im-
 mortal']
 amṛta-tvā, n *immortality*, x 90, 2
 āmbh-as, n *water*, x. 129, 1
 ā-vajvan, m (K) *non-sacrificer*, VII
 61, 4.
 a-y-ām, dem prn N. s m *this*, III 59,
 4, VII 86, 3 8, VIII 48, 10, x 34,
 13 (= *here*), *he*, I. 160, 4 x. 135, 7.
 a-yās, a *nimble*, I. 154, 6 [not exerting
 oneself yās = yas heat oneself].
 a-rapās, a (Bv) *unscathed*, II 33, 6; x.
 15, 4 [rāpas, n *infirmity*, *injury*]
 āram-kṛta, pp *well-prepared*, x 14, 13
 [made ready]
 ā-am, adv *in readiness*, with kr *do*
service to (dat), VII 86, 7
 ā-rāti, f. *hostility*, II. 35, 6, IV 50, 11;
 VIII 48, 3, x 34, 14 [non-giving, nag-
 gardliness, enmity].
 ā-ri, m *niggard*, *enemy*, gen aryās, II
 12, 4 5; IV 50, 11, VIII 48, 8 [having
 no wealth ri = rai, I. indigent, 2
 niggardly].
 ā-rīsta, pp (K) *uninjured*, VI 54, 7 [ris
 injure].
 ar-unā, a f *ruddy*, x 15, 7, n *ruddy*
hue, x. 168, 1.
 ar-unā a *ruddy*, I. 85, 5, VII 71, 1

a-renū, a (Bv) *dustless*, I 35, 11 [renā
 m dust]
 ark-ā, m *song*, I 85, 2, x 15, 9 [arc
 sing].
 arc sing, praise, I ārcati sām-, praise
 universally, pf ānrcé, I 160, 4
 ārc-ant, pr pt, *singing*, I 85, 2, VIII.
 29, 10
 arna-vā, a *waving*, VIII 63, 2, m *flood*,
 I 85, 9
 ār-tha, n *goal*, VII 63, 4 [what is gone
 for r go]
 arth-in, a *greedy*, x 127, 5 [having an
 object, needy]
 ar-pāya, cs. of r go úd- raise up, II.
 33, 4
 aryā, a. *noble*, VII 86, 7, x 34, 13, m.
 lord, II 35, 2
 Arya-mān, m *name of one of the*
Ādityas, VII 63, 6
 ār-vant, m *steed*, II 33, 1, VII 54, 5
 [speeding r go].
 arvāk, adv *hither*, x 15, 4 9, after-
 wards, x 129, 6
 arvāñc, a *hitherward*, I 35, 10, v 83, 6
 ārh-ant, pr pt *worthy*, II 33, 10³
 av help I P. āvati, I 85, 7, II 12, 14,
 35, 15, IV. 50, 9 11, VII 49, 1-4,
 61, 2, x. 15, 1 5, *quicken*, v 83, 4
 ava-tā, m *well*, I 85, 10, IV 50, 3 [āva
 down]
 a-vadyā, n *blemish*, x. 14, 8 [gdv not to
 be praised, blameworthy]
 avā-ni, f *ruer*, v 11, 5 [āva down].
 ava-pāsyant, pr pt *looking down on*
 (acc), VII 49, 3.
 ava-mā, spv a *lowest*; *nearest*, II. 35,
 12, *latest*, VII 71, 3 [āva down].
 ava-yātr, m *appeaser*, VIII 48, 2
 āva-ra, cpv a *lower*, x. 15, 1, *nearer*,
 II 12, 8 [āva down].
 āv-as, n *help*, I 35, 1, 85, 11, II 12,
 9, III 59, 6, x. 15, 4 [av help]
 āva-sāna, n. *resting place*, x 14, 9 [un-
 binding, giving rest. āva + sā = si
 tie]
 avās-tāt, adv *below*, x. 129, 5
 avas-yū, a. *desiring help*, IV 50, 9
 a-vātā, a (Bv) *windless*, x 129, 2 [vāta
 wind]
 av-i-tr, m *helper*, II 12, 6
 a-vīra, a (Bv.) *sonless*, VII. 61, 4 [virā
 hero]
 a-vrkā, a. (K.) *friendly*, x. 15, 1 [not

a-vyathyá, gdv. *immovable*, ii. 35, 5
[vyath *waver*]
as reach, obtain, V aśn-ati, aśnuté, i 1,
3, 85, 2, ii 33, 2 6, iii 59, 2, vii,
103, 9
abhi- *attain to* (acc), i 154, 5
ás-man, m *rock*, ii 12, 3 [Av. asman
'stone', Gk ἀκμων 'anvil']
ás-va, m *horse*, ii 12, 7, 35, 6, iv 51,
5, v 83, 3 6, vii 71, 3 5, x 34, 3
11, 90, 10 [Lat. equus 'horse', Gk
ἵππος, OS ēhu]
ásva-magha, a (Bv) *rich in horses*, vii
71, 1 [maghá *bounty*]
Asv-in, m *du horsemen* name of the
twin gods of dawn, vii 71, 2 3 6
astáu, nm *eight*, i 35, 8
as be, II P pi 2 ásti, i 1, 4, ii 12,
15, 33, 3, 3 ásti, ii 12, 5, 33 7 10,
vii 71, 4, 86, 6, x 34, 14, pl.
1 smáti, vi 51, 9, viii 48, 9,
3 sántu, i 85 12, x 90, 16, ipv
ástu, v 11, 5, vii 86, 8², x 15, 2,
sántu, vii 63, 5, op syāmi, iii 59,
3, iv 50, 6, 51, 10 11; viii 48, 12
13, ipi. 3 áś, x 129, 3; āsit, x 34,
2, 90, 6 12 11, 129, 14 2² 3² 4 5²,
ásan, x 90, 15 16, 129, 5², pi āst,
vii 86, 1, x 129, 2, āsui, iv 51, 7
āpi- *be or remain in* (loc), syama, iii
59, 4, x 14, 6
piu *be around, celebrate*, 2. pl stha, vii
103, 7
prā- *be pre-eminent*, ipv astu, iii 59, 2
ás-at, pi pt *the non-existent*, x 129,
1 4
a-saścāt, a (Bv) *unexhaustible*, i 160, 2
[having no second, saścāt *see follow*]
ás-ita, (pp) *a black*, iv 51, 9
á-sammista, pp (K) *unblemished*, v 11
3 [mrj *wipe*]
ás-u, m *life*, x 14, 12, 15, 1 [i. as
exist]
asu-tīp, a. (Tp) *life-stealing*, x 14, 12
[tīp *delight in*]
ásu-nīti, f *spirit-guidance*, x 15, 14
ásu-ra, m *divine spirit*, i 35, 7 10, v
83, 6 [Av. ahura]
asur-ya, n *divine dominion*, ii 51, 9,
35, 2
asuyant, pi pt. *displeased, resentful*, x
135, 2
ás-ta, n *home, abode*, x 14, 8, 34, 10.
asmá, pin stem of I. pis pl; A

asmābhyam *to us*, i 85, 12; x 14
12, asmé *to us*, i 160, 5, ii 33, 12
Ab asmād *from us*, ii 33, 2, vii 71
1 2, than us, ii 33, 11, G asmā
kam *of us*, vi 54, 6; L asmé *in or of*
us, ii 35, 4, iv 50, 10 11, viii 48
10, asmāsu *on us*, iv 51 10.
a-smin, L of pin root a, *in this*, ii 35
14, iv 50, 10, x 14, 5
a-smera, i (K) *not smiling*, ii 35, 4
a-smāi, D of pin. root a, *to him*, ii 35
5. 12, *for him* x 14, 9; unaccented
asmai *to or for him*, ii 12, 5 13, 35
2 10, vi 54, 4, vii 63, 5, x 14, 9
11
a-syá, G of pin root a, *of this*, ii 33, 9,
x 129, 6, 168, 2, unaccented, asya
his, of him, its, of it i 35, 7, 154, 5,
160, 3, ii 12, 13, 35 2 6 8 11; iv.
50, 2, vi 54, 3, vii 86, 1, viii 48,
12, x 34, 1 6, 90, 3³ 4 6 12² 15,
129, 7, 135, 7, 168 1
as-yant, pi pt *scattering*, x 168, 1 [as
throno]
a-syái, D i of pin root a, *to that*, ii.
33, 5
ah say pi 3 pl ihu, ii 12, 5, v 11,
6, vii 86, 3, x 34, 1
áha, emphasizing pol, *indeed*, i. 154, 6;
v 83, 3, vii 103 2
áhan, n *day*, viii 48, 7, x 129, 2
ahám, pis pin, I, viii 86, 7; x 15, 3,
34, 2 3 12
áhar, n *day*, vii 103, 7.
áhas, n *day*, x 168, 3
a-hastá, a (Bv) *handless*, x 34, 9.
áh-i, m *serpent*, ii 12, 3 11 [Av. aži,
Gk ἔχis 'viper', Lat. anguis]
á-hinana, pi pt A *free from wrath* [hr
be angry]
Ā, prp with ab *from*, ii 35, 2, iv 50,
3, 51, 10; with L, m, i 85, 4; ii
35, 7 8, iii 59, 3, viii 48, 6
á, pol. *quite, very*, ii. 12, 15, with D.,
viii 48, 4
á-ati, pp *come*, vii. 103, 3 9 [gam *go*].
a pa-mi tha, a spv *coming most gladly*,
x 15, 3
u, us, n *sin*, vii 86, 4; x 15, 6 [ep
Gk αἶμα 'guilt']
a-ya, gd *binding*, x 15, 6 [á *re*
bind]
á-pa, pp *produce*, x 129 6 [á *re*

āj-ya, n melted butter, x 90 6 [ā-añj
anoint]
ānī, m axle-end, i 35, 6
ā-tata, pp extended, x 135, 6 [tan
stretch]
ā-tasthivāms, red pf pt having mounted,
ii 12, 8 [ā+sthā stand]
āt-mān, m breath, x 168, 4 [Old Saxon
āthom 'breath']
Ādityā, m son of Aditi, iii 59, 2 3. 5
āp obtain V P āpnoti, pf āpa, iv 51,
7 [Lat ap-isco 'reach', ap ere 'seize']
ā-bhis, I pl f of pin root a, with these,
v 83, 1.
ā-bhū, a coming into being, x 129, 3.
āmā, a raw, unbaked, ii 35, 6 [Gk āmō-s
'raw']
ā-yat-ī, pr pt f coming, x 127, 1 3
[ā+1 go]
āyas-ā, a f ī, made of iron, viii 29, 3
[āyas iron]
āy-ū, a. active, m living being, mortal,
iii 59, 9 [1 go]
ā-yudh-a, n weapon, viii 29, 5 [ā+yudh
fight]
āy-us, n span of life, vii 103, 10, viii
48, 4 7 10 11, x 14, 14 [activity
1 go]
āranya, a belonging to the forest, x 90, 8
[āranya]
ārōhant, pr pt. scaling, ii 12, 12 [ruh
mount]
āvis, adv in view, with kr, make mani-
fest, v 83, 3
ās-ū, a swift, vii 71, 5 [Gk āsū-s]
āsu-hēman, a (Bv), of swift impulse,
ii 35, 1
ā-sām, gen pl f. of the prn root a, of
them, iv 51, 6.
ās-ina, irr. pr pt Ā., sitting, x 15, 7
[ās sit]
ā-hita, pp placed in (lc), viii 29, 4, x.
14, 16, with sām placed upon (lc),
x 135, 4 [dhā put]
ā-huta, pp to whom offering is made, v
11, 3

I go, II P émi, x 34, 5, éti, iv 50, 8,
x 34, 6, 168, 12, yānti, vii 49, 1,
approach (acc), viii 48, 10, āyan, pi
sb pass, vii 61, 4, attain, vii 63, 4,
pf iyūr, x 15 1 2
ānu- go after, vi 54, 5; follow (acc),
viii 63 5.

āpa- go away, x 14, 9
abhi- come upon, ipf āyan, vii 103, 2.
āva- appease op iyām, vii 86, 4
ā- come, ii 33, 1, v 83, 6; go to, x.
14, 8
ūpa ā- come to (acc.), i 1, 7
ūd- rise, vii 61, 1, 63, 1-4, ipf ait,
x 90, 4
ūpa- approach, vii 86, 3, 103, 3, x.
14, 10, 34, 10, flow to, ii 35, 3
pārā- pass away, pf iyūr, x 14, 2. 7.
pāri- surround, ii 35 4 9
prā- go forth, i 154, 3, x 14, 7
ānu prā- go forth after, vi 54, 6
vi- disperse, x 14, 9
sām- flow together, ii 35, 3, unite, vii,
103, 2
ichā-māna, pr pt. Ā desiring, x 34, 10
[is wish]
i-tās, adv from here, x 135, 4.
i-ti, pcl thus, ii 12, 52, vi 54, 1. 2; x.
34, 6 [180]
it-thā, adv thus, ii 35, 11, truly, i 154,
5 [id+thā, 180]
i-d, emphasizing pcl just, even, i 1, 4
6, 85, 8, 154, 3, ii 35, 8 10, iv 50,
7 8, 51, 9, vii 86, 3 6, x 14, 16,
34, 5 7 8 13, 127, 3 [Lat id-
180]
i-d-ām, dem prn. n this, i 154, 3; ii.
12, 14, 33, 10; iv 51, 1, v. 11, 5;
x 14, 15, 15, 2, 90, 2, 129, 3; 135,
7, this world, v 83, 9, = here, vi. 54,
1 [111]
i-dānīm, adv now, i 35, 7
idh kindle, VII Ā indhē
sām- kindle, 3 pl. indhate, ii. 35, 11;
pf idhré, v. 11, 2
idh-mā, m fuel, x 90, 6 [idh kindle]
ind-u, m drop, Soma, viii 48 2 4 8.
12 13 15, pl iv 50, 10, viii 48, 5
īndra, m name of a god, i. 85, 9, ii.
12, 1-15, iv. 50, 10 11, v. 11, 2, vii
49, 1, viii 48, 2. 10, x 15, 10; 90,
13
indr-iyā, n might of Indra, i 85, 2
[īndra]
i-nv go, I P invati [secondary root
from i go according to class v i-nu]
sam- bring, i. 160, 5
imā, dem prn stem, this, A m imām,
ii 35, 2, x 14, 4, 15, 6, N m pl
imé, vi 54, 2, viii 48, 5; n imā,
ii 12, 3, x. 15, 4, imāni, vii 61, 6;
71 2 [111]

1-y-ám, dem prn f *this*, v 11, 5; vii. 61, 7, 71, 6², x 129, 6 7 [111]

irā, f *nature*, v. 83, 4.

ir-ina, n *dice-board*, x. 34, 1 9

ir-ya, a *watchful*, vi 54, 8

1-va, enc pel *like*, i 1, 9, 85, 5. 8², ii 12, 4 5, 33, 6, 35, 5 13, iv 51, 2, v 11, 5, 83, 3, vii 63, 1; 103, 5², viii 29, 8, 48, 4² 6 7², x 34, 1 3 5 8; 127, 7 8 [180]

is-irā, a *devoted*, viii 48, 7

ista-vrata, a (Bv) *accordant with desira ordinances*, iii 59, 9

istā-pūrtā, n (Dv) *sacrifice and good works*, x 14, 8 [is-tā, pp du of yaj *sacrifice* + pūrtā, pp of pṛ *fill*, *bestowed*].

i-hā, adv *here*, i 1, 2, 35, 1 6; ii 35, 13 15, vi 54, 9. vii 49, 1 2 3. 4, x 14, 5 12, 15, 3 5 7 11. 13², 90, 4, 129, 6

flā, f. *consecrated food*, iv 50, 8

i go, IV Ā *fyate*, x 168, 2, *approach*, imāhe, vi. 54, 8

antār-go *between* (acc), i. 35, 9, 160, 1

ij-ānā, pt pt. Ā (of yaj), *sacrificer*, iv 51, 7

id praise, II Ā, fle, i 1, 1

id-ya, gdv *praiseworthy*, i 1, 2 [id *praise*]

im, enc. pel. (acc of prn i), i 85, 11, ii 12, 5, 33, 13², 35, 1; vii. 103, 3 [180]

īya-māna, pr pt. Ā. *going*, x 168, 3 [i go]

ir stir, set in motion, II. Ā *īrte*

ānu sām prā- *speed on together after*, x 168, 2

ūd- *arise*, x 15, 1, v. 82 3

prā-, es *irāya*, *utter forth*, ii 33 8

īś *be master of, overpower*, II Ā *īste*, with gen, viii 48, 14

īś-āna, pt pt. Ā *ruling over, disposing of* (gen), vi 54, 8, x 90, 2, m. ruler, ii 33, 9

is *more*, I *īsatī*, -te, from (ab), v 83, 2

il-itā, pp *implored*, x 15, 12 [id *praise*]

U, enc pel. *now, also*, i 35, 6, 154, 4, ii 33, 9, 35, 10 15, iv 51, 1 2, v 83, 10², vi 54, 3, vii 61, 6, 63, 1 2, 86, 3 8, viii 48, 3, x 14, 2, 15, 127, 2², 129, 12 [180]

uk-thā, n. *recitation*, iv 51, 7 [va *speak*]

1. uks *sprinkle*, VI uksātī, -te, x 90, 7 pra- *besprinkle*, x 90, 7

2 uks *grow*

uks-itā, pp *grown strong*, i 85, 2 [2 uk = vaks *grow*]

ug-rā, a *mighty*, ii 33, 9, x 34, 8 *fierce, terrible*, ii 33, 11, viii 29, 5

uchānt, pr pt *shining*, iv 51, 2 [1 va *shine*]

u-tā, pcl *and*, i 85, 5, 154, 4, ii 12 5, 35, 11, iii 59, 1, iv 50, 9, v 85 2² 10; vi 54, 6, vii 63, 5, 86, 2 viii 48, 1 5 8 14; x 34, 2, 90, 2 utā vā, vii 49, 2², = *and*, viii 48, 1 [180]

utō, pcl *and also*, x 168, 1 [utā + u]

ūt-tara, cpv a *upper*, i 154, 1 [ū *up*]

ūt-sa, m *spring*, i 85, 11, 154, [ud *wet*]

ud *wet*, VII. P. unātti, undāntī [cf Lat *und-a* 'wave']

vi- *moisten, drench*, i. 85, 5, v 83, 8.

ud-ān, n *water*, i 85, 5 [Go *was* 'water']

udan-vānt, a *water laden*, v 83, 7.

ūd-ita, pp *risen*, vii 63, 5 [i go]

udumbalā, a *brown* (?), x 14, 12

ud-vāt, f. *upward path*, i. 85, 3, *heigh* v 83, 7, x 127, 2 [ūd *up* + sf *vat*]

upa-ksiyānt, pr pt *abiding by* (acc.) iii 59, 3 [ksi *duell*]

upa-mā, spv a *highest*, viii 29, 9

upa-yānt, pr pt *approaching*, ii 33, 1 [i go]

ūpa-rā, cpv a *later*, x 15, 2 [Av. *upar* 'upper', Gk *ὑπερ*-s 'pestle', La *s-uperu*-s 'upper']

upāri, adv *upward*, x 34, 9, *above*, i 129, 5 [Gk *ὑπέρ*, *ὑπείρ* = *ὑπέρι*, La *s-uper*, Old High German *ub* 'over']

ūpa-śrita, pp *impressed on* (lc), vi 86, 8 [śri *resort*]

upa-sādyā, gdv *to be approached*, iii 5' 5 [sād *sit*]

upā-stha, m *lap*, i 35, 5 6, vii 63, 1 x 15, 7

upa-hatnū, a *slaying*, ii 33, 11 [ha-tu *from han* *slay*]

ūpa-hūta, pp *invited*, x 15, 5 [hū *call*]

upārā, m *offence*, vii 86, 6 [upa + a] *from a go etc. being given, offence*

ubj *force* VI P, ubjāti.
 nir- *dine out*, i 85, 9
 ubhā, a *both*, i 35, 9, x 14 7 [ep Lat
am-bo, Gk *du-ōw* 'both' Eng *bo-th*]
 ubhā-ya, a pl *both* ii 12 8
 ubhayā-dat, a *having teeth on both jaws*
 x 90, 10
 ur-ū, a, f *urv ī*, *wide*, i 85, 6 7; 154
 2, vii 61, 2, 86, 1, x 127, 2 [Av
ouru, Gk *εὐρύς*]
 uru-kramā, a (Bv) *wide-striding*, i 154,
 5 [krama, m *stride*]
 uru-gāyā, a (Bv) *wide-patna* i 154, 1
 3 6, vii 29, 7 [-gāyagait from gāgo]
 uru-cāksas, a (Bv) *far-seeing*, vii 63,
 4 [cāksas, n *sight*]
 uru-vyācas, a (Bv) *far extending*, i
 160, 2 [vyācas, n *extent*]
 uru-sāmsa, a (Bv) *far-famed*, vii 48,
 4 [sāmsa, m *praise*]
 uru-syu, a *freedom-giving*, vii 48, 5
 [from den. uru-sya put in wide space,
rescue]
 urū-nasā, a (Bv) *broad-nosed*, x 14,
 12 [nu + nās *nose*]
 urviyā, adv *widely*, ii 35, 8 [inst f of
 urvī *wide*]
 urv-ī, f *earth*, x 14, 16 [urū *wide*]
 uś-ānt, pr pt *eager*, vii 103, 3, x 15,
 8² [vaś *desire*]
 Uś-ās, f *Dawn*, ii 12, 7, vii 63, 3, 71,
 1, x 127, 3 7, pl. iv 51, 1-9, 11
 [1 *vas shine*, ep Gk *ἠώς* (for āus-ōs),
 Lat *aur-or-a*]
 usrā-yāman, a (Bv) *faring at daybreak*,
 vii 71, 4 [usrā *matutinal*, yāman, n
course]
 usr-iyā, f *cow*, iv 50, 5 [f of usr-īya
ruddy from us-rā *red*]
 Ū, enc. pol, ii 35, 3; iv 51, 2 [metri-
 cally lengthened for u]
 ū-tī, f *help*, i 35, 1, vii 48, 15; x 15,
 4 [av *favour*]
 ūrū, m du. *thigh*, x 90, 11 12.
 ūrj, f *vigour, strength*, vii 49, 4, x 15 7
 ūrjāyant, den. pr. pt. *gathering strength*,
 ii 35, 7
 ūrdh-vā, a *upright*, ii 35, 9, *upward*, x
 90, 4 [Gk *ὄρθος* for *ὄρθ-ός*, Lat
arduus 'lofty']
 ūrdhvām, acc. adv *upwards*, i 85, 10
 ūrmyā, f *night* x 127, 6
 ūr-vā, n *receptacle*, ii 35, 3, *fold, herd*,
 iv 50, 2 [1 *vṛ* *cover*].

R go V P rñōti, int *ārtati arise* vii.
 48, 8 [Gk *op vñ-mi* 'star up']
 abh- *penetrate to* (acc, i 35, 9
 prā- *send forth*, iii *yarti*, vii 61, 2.
 āk-van, m p' name of a group of
 ancestors, x 14, 3 [*singing* from *āc*
sing]
 āc-vant, a *singing, jubilant*, iv 50, 5
 [arc *sing*]
 āc, f *stanza*, ii 35, 12, *collection of hymns*,
Rigveda, x 90, 9 [*āc* *sing, praise*]
 rcās-e, dat inf with prā, *to praise*, vi.
 61, 6 [arc *praise*]
 ī-nā, n *debt*, x 127, 7
 rñā-vān, a *indebted*, x 34, 10 [rñā
debt]
 r-tā, n *settled order*, i 1, 8, iv 51, 8;
truth, x 34, 12 [pp of r go, *settled*]
 rtā-jāta-satya, a *factually true*, iv 51,
 7 [*true as produced by established order*].
 rta-jñā, a *knowing right*, x 15, 1
 rta-yūj, a *yoked in due time*, iv 51, 5;
 vii 71, 3
 rta-sprś, a *cherishing the rate*, iv 50, 3.
 rtā-van, a *holy*, ii 35, 8, x 168, 3;
pious, vii 61, 2, f -vari *observing*
order, i 160, 1
 r-tū, m *season*, vii 103, 9 [*fixed time* :
 from r go]
 r-tē, adv. pip with ab, *without*, ii 12,
 9 [loc of rtā]
 rtv-ij, m *ministrant*, i 1, 1 [rtū + ij
 = yaj *sacrificing in season*]
 rdūdāra, a *compassionate*, ii 33, 5;
wholesome, vii 48, 10
 rdh *thrive*, V P rdhnoti
 ānu- *bring forward*, op 2 s rdhyās,
 vii 48, 2
 řdhak, adv *separately*, vii 61 3
 Rbh-ū, m pl. name of three divine
 artificers, iv 51, 6 [*skilful*, from rabh
take in hand].
 řs-i, m *seer*, i 1, 2, iv 50, 1, x 14, 15;
 90, 7
 řs ti, f *spear*, i 85, 4 [řs *thrust*]
 řs-vā, a *high, lofty*, vii 61, 3, 86 1
 ř-ka, nm *one*, i 35, 6, 154, 3 4, vii.
 103, 6⁴, vii 29, 1-8 10; x 14, 16;
 129, 2 3 [pin root e]
 řka-parā, a *too high by one*, x 34, 2.
 řkesa, a *having one pole*, x 135, 3
 [řsā + *pole* of a car]
 e-tā, dem prn stem, *this* n etād, iii.
 59 5

x 34, 4; inst eténa, v 83, 6; n pl etá, x 15, 14, m pl eté these, vii 103, 9 [pin root e + tá this]
 éta-śa, m steed of the Sun, vii 63, 2 [eta speeding, from i go]
 etá-vant, i such, x 90, 3 [prn etá this + sf vant]
 e-na, ene pin stem of 3 pis he, she, it acc enam him, ii 12, 5, iii 59, 3, vii 103, 2, x 14, 11, 34, 4, 168, 2, acc pl enān them, vii 103, 3, gen du enos of them two, vii 103, 4 [pin root e]
 én-as, n, ii 12, 10, vii 71, 4, 86, 3
 enā, inst by it, x 14, 4, adv thither, x 14, 2 [inst of pin root a]
 e-bhis, i pl with them, x 34, 5 [pin. root a]
 e-bhyas, D. pl to them, x 34, 8 [pin. root a]
 e-vā, pcl thus, just, i 1, 3; ii 12, 1, iv 51, 9, vi 54, 1 2, x 90, 2 [pin root e, cp 180]
 e-vā (= evā), adv thus, just, ii 33, 15, iv 50, 8 [pin root e]
 e-sā, dem pin N s m esāh this, x 168, 4, he, ii 12, 15, vii 63, 3, viii 29, 6, f esā this, x 14, 2, she, x 34, 2 [from prn root e + sa]
 e-sām, G pl m of them, i 85, 3, vii 103, 52, 6, x 34, 5 8, 129, 5 [pin root a]
 Ók-us, n abode, iv 50, 8 [wonted place uc be wont]
 ój-as, n might, i 85, 4 10, 160, 5 [uj = vaj, cp Lat augus-tu s 'mighty', 'august']
 ojä-yāmāna, den pi pt Ā showing one's strength, ii 12, 11 [ójas].
 ój-iyāms, cpv a muhtier, ii 33, 10
 ośa-dhī, f plant, v 83, 1 4 5, 10, vii 61, 3 [āv(a)s-a nurture (av further) + dhī holding, from dhā hold]
 Ká, inter prn who? i 35, 7, x 129, 6, 135, 53, G kāsya, x 129, 1, du káu, x 90, 112, with cid I kēna cid by any, x 15, 6, pl N. ké cid some, viii 103, 8
 ka-kūbh, f peah, i 35, 8
 ka-tamā, inter pin which (of many)? i 35, 7, iv 51, 6, with canā any, x

kati-dhā, adv into how many parts? x 90, 11 [ká-ti how many? Lat quot]
 ka-dā, inter adv when? vii 86, 2, with cana, ever, vi 54, 9 [ká who?]
 kánikradat, int pi pt bellowing, iv 50, 5, v 83, 1.9 [krand roar]
 kán-iyāms, cpv younger, vii 86, 6 [cp. kan-yā, f gut, Gk kaupo-s 'new' for kavio-s]
 kam, pcl, i 154, 1 [gladly cp p 225, 2]
 kár-tave, dat inf of kr do, i 85, 9
 kalmalik-in, i radiant, ii 33, 8
 kav-i, m sage, v 11, 3, vii 86, 3, x 129, 4 [Av kavī 'king']
 kavi-kratu, a (Bv) having the intelligence of a sage, i 1, 5, v 11, 4
 kaví-tara, cpv a wiser, vii 86, 7
 kavi-śastá, pp (Tp) recited by the sages, x 14, 4
 kav-ya, a wife, x 15, 9; m pl name of a group of Fathers, x 14, 3.
 kaśā, f whip, v 83, 3
 kām-a, m desire i 85, 11, x 34, 6, 129, 4 [kam desire]
 k.ś appear, int cākaśīti
 abhi- look upon, x 135, 2
 kitavá, m gambler, x 34, 3 6 7 10 11 13
 ki-m, inter prn what? vii 86, 2 4, viii 48, 32 x 90, 11, 129, 12, with canā anything, x 129, 2 [Lat qui-s, qui-d]
 kila, adv emphasizing preceding word, indeed, ii 12, 15 [180]
 kir-í, m singer, ii 12, 6 [2 kr commemorate].
 ku-cará, a wandering at will, i 154, 2 [ku, inter prn root where? = anywhere + cara from car fare]
 ku-tás, inter adv whence? x 129, 62, 168, 3 [pin root where?]
 ku-mārā, m, boy, x 135, 3 1 5, = son, ii 33, 12
 kumārā-desna, a (Bv) presenting gifts like boys, x 34, 7 [desná, n gift from dā give]
 kul-yā, f stream, v 83, 8
 kuv-id, inter pcl whether? ii 35, 1 2, iv 51, 4 [ku + id cp p 226]
 ku-ha, inter adv where? ii 12, 5, x 129, 1 [ku + sf ha = dhā. cp p 212]
 kr make, V krnóti, krnuté, iv 50, 9,

(voice), 8, pr. sb. 3 s kr̥návāt, viii 48, 3; 3 pl. kr̥nāvan, iv 51, 1, vii 63, 4, 2 pl. Ā kr̥nūdhvam, x. 34, 14, ipv. kr̥nuhī, x 135, 3, pf cakr̥mā, vii 86, 5, x 15, 4, cakrūr, vii 63, 5, Ā cakrē, x 90, 8, cakrāte, viii. 29, 9, cakrūrē, i 85, 1 2 7. 10, ft karisyāsi, i 1, 6, root ao ākar, ii 12, 4, iii 59 9, v 83, 10, ākran, x 14, 9, 3. pl. Ā ākrata, vii 103, 8, x 34, 5, sb kārati, ii 35, 1, kārāma, x 15, 6, ao ps ākāri, vii 61, 7 [cp Gk *κραινω* 'accomplish', Lat *creo* 'create']
 upa ā- *drive up for*: rt. ao ākaram, x 127, 8
 āvis- *make manifest*, v 83, 3
 nīs- *turn out* rt ao askrta, x 127, 3.
 kr̥n-ánt, pi pt *making = offering*, vii 103, 8, x. 168, 1 [kr *make*]
 kr-tā, pp *made*, i 85, 6, ii 12, 4, vii 61, 6 (= *offered*), x 90, 12 15, 135, 6, n *lucky throw*, x 34, 6 [Av *kereta*, Old Persian *karta* 'made']
 kītā, f *breast*(?), ii 35, 5
 kr-tvī, gd. *having made*, x 15, 12.
 kr̥ś-ā, a *poor*, ii 12, 6 [kr̥ś *grow lean*]
 k̥śāna, n *pearl*, i 35, 4
 kr̥ś *draw*, I P k̥śasati, v 83, 7, VI. P k̥śā-ti *till*, x. 34, 13
 kr̥ś-ī, f *field*, x 34, 13 [kr̥ś *till*]
 kr̥ś-ti, f pl *people*, i 160 5; iii 59, 1 [tillage, settlement: k̥ś *till*]
 k̥ś-nā, a *black*, i 35, 2 4 9, x 127, 7, f. ī, vii 71, 1
 kl̥p *be fit*, I k̥l̥pati, cs *kalpāyati*, -te *arrange*, x 15, 14
 vī- *dispose*, x 90, 11 14
 ket-ū, m *banner*, v 11, 2 3, vii 63, 2 [cit *appear*, Go *hardu* s 'manner']
 kēvata, m *pit*, vi. 54, 7
 kōśa, m *bucket*, v 83, 8, *well* (of a car), vi 54, 3
 kr-ā-tu, m *power*, ii 12, 1; *wisdom*, vii 61, 2 [kr *do*]
 kr̥nd *bellow*, I P kr̥ndati
 abhī- *bellow towards*, v 83, 7.
 kr̥nd-as, n *battle array*, ii 12, 8 [battle cry *kr̥nd shout*]
 kram *stride*, I. P. kr̥māti, Ā kr̥māte
 vī- *stride out*, pf cakrame, viii 29, 7
 abhī vī- *spread asunder, develop into*: ipf. ākr̥mat, x 90, 4
 rīḍ *play*, I. krīla, x 34, 8

krudh *be angry*, IV P krūdhyati, red. ao inj *cukrudhāma*, ii 33, 4
 kvā, inter adv. *where?* i 35, 7, ii. 33, 7, iv 51, 6; x. 168, 3, with svid *who knows where*, x 34, 10 [pronounced *kūa*]
 ksa-trā, n *dominion*, i 160, 5 [ksa = *ksi rule*]
 ksam *for bear*, I Ā ksāmate.
 abhī- *be merciful to* (acc), ii 33, 1 7.
 ksi *dwelt*, II P ksēti, iv 50, 8.
 ādhi- *duell m* (lc), i 154, 2
 ksiy-ánt, pr. pt. *dwelling*, ii 12, 11 [ksi *dwelt*]
 ksé-ma, m *possession*, viii 86, 8 [ksi: *ksāyati possess*]
 Khan-i-trima, a *produced by digging*, vii. 49, 2 [khan *dig*]
 khālu, adv *indeed*, x 34, 14 [p 227].
 khā-tā, pp *dug*, iv 50, 3 [khan *dig*].
 khyā *see* no present, a ao ākhyat.
 abhī- *perceive*, vii 86, 2
 vī- *survey*, i 35, 5 7 8; x 127, 1.
 Gan-ā, m *throng*, iv 50, 5, x 34, 12.
 gabh-irā, a *profound*, x 129, 1 [gabh = *gāh plunge*]
 gabhīrā-vepas, a (Bv) *of deep inspiration*, i 35, 7
 gam *go*, I. gāchatī, -te *to* (acc), i. 1, 4, x 14, 13, root ao 3 pl āgman, vii. 71, 6, 1 pl āganma, viii 48, 3 11 [Gk *βαίνω*, Lat *venio*, Eng *come*]
 ā- *come*, i 1, 5, 85, 11, root ao ipv *gahī*, vi 54, 7, x 14, 5, 2 pl *gatā*, x 15, 4, 3 *gāmantu*, x 15, 5² 11, *go to* (acc), x 168, 2
 sām- *go with* (inst), a ao op, vi. 54, 2, *unite with* (inst.), x 14, 8
 gām-a-dhyai, dat inf (of gam) *to go*, i. 154, 6
 garta-sād, a (Tp) *sitting on a car-seat*, ii. 33, 11
 gār̥bh-a, m. *germ*, ii 33, 13, v. 83, 1 7; x 168, 4 [gr̥bh *receive*]
 gāv-y-ūti, f *pasturage*, x 14, 2 [Bv. *having nurture for cows go*]
 gāh-ana, a *unfathomable*, x 129, 1 [gāh *plunge*]
 gā *go*, III P jīgāti.
 abhī- *approach*, vii 71, 4
 ā- *come* rt ao agāt, i 35, 8
 pāri- *go by* (acc.) root ao inj *gāt*, ii. 92 14

prā- go forward, ipv ṛigāta, i. 85, 6, enter, root ao, viii 48, 2
 gā-tū, m path, way, iv 51, 1, vii. 63, 5, x 14, 2 [gā go].
 gātre-gātre, lc itv cd, in every limb, viii 48, 2 [gā go].
 gāya-trī, f a metre, x 14, 16 [song gā sing]
 gir, f song, ii 35, 1, v 11, 5, 83, 1, vii 71, 6, x. 135, 7 [gr sing]
 giri-ksi-t, a mountain-dwelling, i 154, 3 [ksi dwell]
 giri-sthā, a mountain-haunting, i. 154, 2 [sthā stand]
 gup guard pf jugupur, vii 103, 9 [secondary root from the den go-pā-ya]
 gūhā, adv in hiding, v 11, 6, with kr, cause to disappear, ii 12, 4 [from guh-ā, inst of gūh concealment, w adverbial shift of accent]
 gūh-ya, gdv to be hidden, vii 103, 8 [guh hide]
 gūh-ant, pr pt hiding, iv 51, 9 [guh hide]
 gūhā, pp hidden, x 129, 3 [guh hide]
 1 gr sing, IX. grnāti, grnīte, ii. 33, 8 12.
 abhi- greet favourably, x 15, 6
 2 gr awaken red ao 2 du ipv jigrtam, iv 50, 11
 grn-ant, pi pt singing, m singer, iii. 59, 5 [gr sing]
 grn-ānā, pi pt ā singing, praising, i 35, 10, 160, 5 [gr sing]
 grt-sa, a experienced, vii 86, 7
 grdh be greedy, IV P grdhyati, a ao. āgrdhat, x 34, 4
 grbh-āyā, den P grasp
 ūd- hold up, cease, v 83, 10
 grh-ā, m house, pl, vi 54, 2 [grah receive, contain]
 grhē-grhe, lc itv. cd, in every house, v. 11, 4
 gō, f cow, pl N gāvas, i 154, 6, ii 12, 7, viii 48, 5 (= straps), x 34, 13, 90 10, A gās, ii 12, 3, vi 54, 5 6; 127, 8, G gāvām, iv 51, 8, vii 103, 2 10 [Av N gau-s, Gk βοῦ-s, Lat. bo-s (bov-), Ol bō, Eng cow]
 Gō-tama, m name of a seer, i 85, 11 [spv. of go cow]
 go-pā, m Tp (cow-protector), guardian, i. 1, 8, v 11, 1, viii. 48, 9 [gō cow

gō-magha, a (Bv) rich in cows, vii. 71, 1 [having abundance of cows]
 gō-mātr, a (Bv) having a cow for a mother i 85, 3
 gō-māyu, a (Bv) loving like a cow, vii. 103, 6 10 [māyū, m loving]
 grabh seize, IX grbhāti, grbhnīte, vii 103, 4
 ānu- greet, vii 103 4
 grāma, m village, x 127, 5, pl = clans, ii 12, 7
 grām-yā, a belonging to the village, x 90, 8 [grāma]
 grismā, m summer, x 90, 6
 Ghar-mā, m. hot milk offering, vii 103, 9 [Av garēma, Lat formu-s, Gk θερμός 'warm', Eng warm]
 gharma-sād, a (Tp) sitting at the heating vessel, x 15, 9 10 [sād sit]
 gharm-in, a heated, vii 103, 8
 ghas eat root ao 3 pl āksan, x 15, 12 [= ē-gh(a)s-an]
 glā, enc emphasizing pcl., iv 51, 7 [180]
 ghṛ-ni, f heat, ii 33, 6 [ghṛ = hr be hot]
 ghr-tā, (pp) n clarified butter, ghee, i. 85, 3, ii 33, 11. 14, v 11, 3, 83, 8 [ghr be hot]
 ghrtā-nirni, a (Bv) having a garment of ghee, ii 35, 4 [nir-nī, f splendour from nis out + nij wash]
 ghrtā-pratīka, a (Bv) butter-faced, v 11, 1 [pratīka, n front from pratyāñc turned towards]
 ghrtā-vant, a accompanied with ghee, iii 59, 1, abounding in ghee x 14, 14
 ghṛs-vi, a impetuous, i 85, 1 [ghṛs = hrs be excited]
 gho-rā, a terrible, n magic power, v 34, 14
 ghos-a, m sound, x. 168, 1 4 [ghus make a noise]
 Ca, enc pcl and, i 160, 2 3, ii 33, 13², 35, 6 8, iv 50, 10, v 11, 5, vii 86, 1, x. 14, 7 9 14, 34, 11, 90, 2 3 7 8 10, v, viii 48 2, x 34, 5, ca-ca, i 35, 11, iv 51 11, x 14, 3 11, 15, 3 13², 90, 13 [Av. ca, Lat que 'and', cp 180]
 cakr-ā, n wheel, vi 54, 3, vii 63, 2 [Gk κύκλος, Anglo-Saxon hweowol].
 caks, see 11 cāste [reduplicated form of kas - kās shine = ca-k(a)s]

abhi-*regard*, III. 59 1; VII 61 1
 prá-, cs caksáya *illumine*, VIII 48, 6
 vi-*reveal* x 34 13
 caks-u n *eye*, x 90, 13 [caks see].
 caks-as, n *eye*, vi 61, 1, 63, 1 [caks see]
 cat *hide* (intr), I P cātati, cs cātāya
draw away, II 33 2
 catur-aksá, a (Bv) *four-eyed*, x 14, 10
 11 [aksá = áksi *eye*]
 catus-pád, a (Bv) *four-footed* IV 51,
 5 [catur *four*, Lat *quatuor*, Go
fidvōr]
 catvāramśá, cid, f í, *fortieth*, II 12, 11
 ca-ná, pel *and not*, VII 86, 6
 candrá-rās, m *moon*, x 90 13 [K ed
bright (candrá *moon* (mās))]
 car *fare*, I carati, -te, IV 51, 6 9, VIII
 29, 8, x 14 12, 168 4
 abhi-*embrace*, x 34 14
 ā-*approach*, IV 51 8
 prá-*go forward, enter*, VIII 48, 6
 abhi sam-*come together*, VIII 48, 1
 cará tha, n *motion, activity*, IV 51, 5
 [car *fare*]
 cár-ant, pr pt *wandering*, x 34, 10,
farung, x 135 2
 car-i-tra, n *leg*, VIII 48, 5 [car *more*]
 cár-man, n *skin, hide*, I 85, 5, VII
 63, 1.
 carsanī-dhr̥-t, a (Tp) *supporting the folk*,
 III 59, 6 [carsanī, a *actue*, f *folk*
 + dhr̥-t *supporting*]
 cā-ru, a *dear*, II 35, 11 [can *gladden*, Lat
 cā-ru-s 'dear']
 ci-kiṭ-vāms, red pf *wise*, VII 86, 3
 [ciṭ *thank*]
 cit *perceive*, I cētati, -te; pf cikēta, I
 35, 7, sb ciketat, I 35, 6, cs citāya
stimulate, IV 51, 3, cetāya *cause to*
think, VII 86, 7
 ě-*observe* pf cikēta, VII 61, 1
 cit-rá, a *brilliant*, IV 51, 2, n *marvel*,
 VII 61, 5
 citrá-bhānu, a (Bv) *of brilliant splendour*,
 I 35, 4, 85, 11
 citrá-śravas, a (Bv) *having brilliant*
fame, spv -tama *of most brilliant fame*,
 I 1, 5, *bringing most brilliant fame*, III
 59, 6
 cid, enc pel *rust, alien*, I 85, 4 10, II
 12, 8 13 15 33, 12 VII 86, 1 3 8,
 x. 34, 82, 127, 5 [Lat *quid*]
 cekit-āna, int pr pt. *famous*, II 33, 15
 [cit *perceive*].

cod-i-tf, m. *furtherer*, II 12, 6 [cud
impel].

cyāv-ana, a *unstable*, II 12, 4 [cyu *more*]

cyāv-āna, m *name of a seer*, VII 71, 5
 [pr pt of cyu *more*]

cyu *waver, fall*, I cyavate.

prá-, cs cyāvāya *overthrow*, I 85, 4

Chand *seem*, II P chāntti, pf ca-
 chānda, VII 63, 3, *seem good, please*,
 3 s s ao áchān, x 34, 1

chānd-as, n *metre*, x 14, 16, 90 9

chāyā, f *shade*, II 33, 6 [Gk σκιά]

Jāgat, n *world*, I 35, 1 [pr pt of gā go].

jāgm-i, a *nimble, speeding*, I 85, 8 [from
 red stem jag(a)m of gam go]

jajñ-ānā, pf pt *Ā having been born*, x.
 14, 2 [jan *generate*]

jan *generate, create*, I jānati, pf jajāna,
 I 160, 4, II 12, 3 7, 35, 2, jajñ-ré
were born, x 90, 92 10, is ao ājanī-
 sta *has been born*, III 59, 4, v 11, 1,
 red ao. ājījanas *has caused to grow*, v.
 83 10 cs janaya *generate*, II 35, 13;
 x 135, 5 [Old Lat *gen-ō* 'generate'.
 Gk ao ἐ-γεν-δ-μην]

prā- *be prolific*, IV *Ā jāya*, II 33, 1,
 35, 8

jān-a, m *mankind*, II 35, 15, III 59, 9;
 IV 51, 1, v 11, 1, pl *men, people*, I.
 35, 5, II 12, 1-14, III 59 1 8, IV.
 51, 11 VII 49, 3, 61, 5, 63, 2 4, x.
 14, 1 [jan *generate*, cp Lat *gen-us*,
 Gk γένος, Eng *kin*]

janáy-ant, cs pr pt *generating*, I 85, 2

jān-i, f *woman*, I 85, 1

jān-i-man, n *birth*, II 35, 6

jan-ús, n *generation*, VII 86, 1 [jan
generate]

jáy-ant, pr pt *conquering, m victor*, x
 34, 7 [ji *conquer*]

jār-ant, pr pt *aging, old*, x 34, 3 [jā
waste away, Gk. γέροντ- 'old man']

jar-ás, m *old age*, VII 71, 5 [jā *waste*
away, cp Gk γῆρας 'old age']

jar-i-tf, m *singer*, II 33, 11 [jr *sing*]

jalāsa, a *cooling*, II 33, 7

jalāsa-bhesaja, a (Bv) *having cooling*
remedies, VIII 29, 5 [bhesajā, n.
remedy]

jālp-i, f. *idle talk, chatter*, VIII 48, 14
 [jālp *chatter*]

jas *be exhausted*, I jāsa, pf ipv. jajastām

jā be born, IV \bar{A} jāyate is born, v. 11, 3
83, 4, x 90, 5; jāyase ant born, v 11,
6, 1pf. ājāyata was born, x 90, 9 12
13², 129, 3, 135, 6; ājāyanta, x 90
10

jāgr-vi, a watchful, v 11, 1, stimulating,
x 34, 1 [from red. stem of 2 gr
wake]

jā-tā, pp born, u 12, 1, x 90, 5 7;
168, 3, = finite vb, were born, x 90
10 13, n what is born, u 33, 3 [jā be
born]

jātā-vedas, a (Bv) having a knowledge of
beings, x 15, 12 13 [véd-as, n knowledge
from vid know]

jān-u, n knee, x 15, 6 [Gk γόνυ, Lat
genu, Go kniu, Eng knee]

jāya-māna, pi pt being born, iv 50 4
[jā be born]

jā-yā, f wife, x 34, 2 4 10 11 13 [jā
be born]

jār-in-i, f courtesan, x 34, 5 [having
paramours jāra]

Jāhus, m name of a protégé of the
Asvins, vii 71, 5

ji conquer, I jāyati, ft jesyāmi, x 34,
6, ps jiyate, iii 59, 2 [when ac-
cented this form appears in the RV
as jīyate, i e it is then pi \bar{A} of jyā
overpower]

vi- conquer, u 12, 9.

sām- win, iv 50 9

jigī-vāms, red pi pt having conquered
u 12, 4, x 127, 8 [ji conquer].

jihmā, a transverse = athwart, i 85, 11
prone, u 35, 9

jirā-dānu, a (Bv) having quickening
gifts, v 83, 1

jiv-ā, n living world, iv 51, 5 [Lat
viv-o s]

jivās-e, dat inf to live, viii 48, 4, with
piā to live on, x 14, 14.

jus enjoy, VI jusā, vii 71, 6, 86, 2, x
15, 4 13, pi sb jūusan, vii 61, 6, is
ao sb. jōsisat, u 35, 1 [cp. Gk γέω
Lat gus-tus, Go krusan, Eng choose]

jus-ānā, pi pt \bar{A} enjoying, viii 48, 2

jūs-ta, pp (with shifted accent) accept-
able, iii 59, 5 [jus enjoy]

jū, IX P junāti speed, vii 86, 7.

jr, I \bar{A} jāra awake, be active, iv 51, 8

jéha-māna, pr pt \bar{A} gasping, x 15 9
[jeh gasp]

jñā know, IX jānāti, x 34, 4 [cp Gk

γί-, ps jñāyāte be distinguished, iv.
51, 6

ñā, f earth, gen jmās, v 50, 1.

jyā-yāms, cpv more, x 90, 3, vii.

86, 6 [jyā o erpouce, Gk βία 'force'].

jyē-stha, spv h gues', u 35, 9, ch ef, vii
86, 4 [-pv of jyā]

jyót-is, n lign., iv 50, 4, 51 1, vii
48, 3, x 127, 2 [jyut = dyat sh ne]

Ta, dem prn. that, he see it, n tād
that i 1, 6, 35 6, 154 1 5 6, u.
35, 14 15, iv 51, 10 11, vii 86, 2.
3 4, 103, 5 7, x 34, 12 13, 90 12;
129, 2 3 4, 135, 5, m \bar{A} tām him,
u 33, 13, 35 3 4, iv 50 1 9 vi.
54, 4; that, x 90 7, 135, 4, I téna
with v', viii 29, 4 10, with him, x 90,
7, I f tāvā with that i 85, 11, D.
tāsmā to him, iii 59 5, iv 50, 8²,
x 34, 12, for him, x 135 2, to that,
viii 48, 12 13 (= as such, x 168 4,
for that, viii 48, 10, an āsmād from
him, x 90, 5 8 9³ 10³, tuān vāt x
129, 2, G tāsya of him, u 35, 9, u
59, 4, of that viii 48 8, x 15, 7, au
m tām these two, x 14, 12, f té these
two, i 160, 1 5, D tāchyām to those
two x 14, 11, pl N m té they i 85.
2 7 10, viii 48, 5, x 15 3 5³ 12.
18; those x 15, 1, 90 16, = as such,
x 15, 4 7, f tās they iv 51, 8; those,
iv 51, 7² 9, vii 49 1 2 3 4; n tā
those, i 154, 6, i 33, 13, x 14, 16,
tāni 'hose i 85, 12, x 90, 16, \bar{A} tām
those = that, x 90, 8, I tébhis with
them, i 35 11, x 15 8 14, f tābhis
with 'him x 168, 2, f tēsām of them,
x 14, 6, L. tāsū in them, u 33, 13.

tams shake

abhi- attack pf tatasré, iv 50, 2

tatan-vāms, pi pt having spread, vii.
61, 1 [tan stretch]

tā-tas, adv thence, x 90 4, so, x 135 6
[pin root tā]

tā-tra, adv there, x 34, 13 [prn root
tā].

ta-thā, adv thus, x 90, 14 [prn. root
tā]

ta-dānim, adv then, x 129, 1 [p.n root
ta]

tan extend = perform VIII tanōti, ipf.
ātanvata, x 90, 6 [cp Gk τανύμα
stretch', Lat tendo stretch']

áva- *slacken* (Ā), 11 33, 14
 á- *extend to* (acc.), 1 35, 7
 ánu á- *extend over*, viii 48, 13
 tán-aya, n *descendant*, 11 33, 14 [tan
extend].
 tan-ú, f *body*, 1 85, 3, 11 35, 13, 1v
 51, 9; viii 48, 9; x 14, 8, 15, 14,
 34, 6, *self*, vii 86, 2. 5 (pl) [tan
stretch cp Lat. *ten-u-i-s*, Gk *ten-ú*,
 Eng *thin*].
 tanv-áná, pr pt Ā *performing*, x 90, 15
 [tan *extend*].
 tap *burn*, I tápa, pf tatápa = *it pains*,
 x 34, 11; ps *tapyáte*, *is distressed*, x
 34, 10 [cp Lat *tep-ere* 'be warm']
 táp-ana, a *burning*, x 34, 7 [tap *burn*]
 táp-as, n *heat*, x 129, 3 [Lat *tep-or*]
 tap-tá, pp *heated*, vii 103, 9 [tap *burn*]
 tám-as, n *darkness*, 1v 50, 4, 51, 1 2
 3; vii 63, 1, 71, 5, 127, 2 3 7; 129,
 3² [tam *faint*].
 támis-ic-ī, f *power of darkness*, viii 48,
 11 [tamis = támas + ic = i-añic].
 tar-áni, a *speeding onward*, vii 63, 4 [tī
cross].
 tá-rhi, adv. *then*, x 129, 2 [prn root
 tá].
 táva, gen (of tvám) *of thee*, 1 1, 6, vi
 54, 9, viii 48, 8 [Av *tava*, Lith
tare].
 tav-ás, a *mighty*, 11 33, 3, v 83, 1 [tu
be strong].
 tavás-tama, spv. *mightiest*, 11 33, 3
 táv-is-ī, f *might*, 1 35, 4 [távis = táv-
 as, n *might*].
 táskara, m *thief*, viii 29, 6
 tasthi-váms, pf pt act *having stood*, 11
 35, 14 [sthā *stand*].
 tāpay-isnū, a *causing to burn*, x 34, 7
 [from cs of tap *burn*].
 tāy-ú, m *thief*, vii 86, 5 [= stāyú, cp
 ste-ná *thief*].
 tig-má, a *sharp*, viii 29, 5 [tij *be sharp*]
 tiraśc-īna, a *across*, x 129, 5 [tirás]
 tur-ás, prp *across*, vii 61, 7 [tī *cross*,
 Av *tarō*, cp Lat. *trans* = 'crossing',
 N pr pt].
 tūś, nm f of trí *three*, N tūśás, 1 35,
 6; 11 35, 5
 tú, pol *indeed*, vii 86, 1 [prn root tu
 in tu-ám].
 tuch-yá, n *void*, x 129, 3.
 túbhya, D (of tvám) *to thee*, v 11, 5 [cp.
 Lat *tibi*].

3; v 11, 5; (angry) *with thee*, vii 86,
 3; = *by thee*, vii 86, 8
 tur-á, a *eager*, vii 86, 4 [tur = tvar
speed].
 tuvi-jātá, pp *high-born*, 1v 50 4 [tuvi
 from tu *be strong*].
 túvis-maní, a *mighty*, 11 12, 12 [tuv-is,
 n. *might* from tu *be strong*].
 trp *be pleased*, IV P. trpnoti, cs
 tarpáya *satisfy*, 1 85, 11 [cp. Gk
τέπω].
 trs *thirst*, IV trsya; pf tātśúr, x 15,
 9 [cp Gk *τέσσομαι* 'become dry', Lat
torreo 'scorch', Eng *thirst*].
 trs-náj, a *thirsty*, 1 85, 11
 trsyá-vant, a *thirsty*, vii 103, 3 [trsyā
thirst].
 tī *cross*, VI tirá
 prá- *extend, increase* (family), vii 61, 4;
prolong (life), 103, 10, 1s ao, viii 48,
 4 7 11
 ví- *run counter to* (acc.), x 34, 6
 te, enc dat (of tvám), *to thee*, 11 33, 1;
 11 59, 2, viii 48, 13, x 127, 8, *for*
thee, 1v 50, 3, gen *of thee*, 1 35, 11,
 11 12, 15, 33, 7 11, v 11, 3, vi 54,
 9, viii 48, 6. 7. 9, x 14, 5 11, 127,
 4 [Av *tōi*, Gk *τοί*].
 tok-á, m *offspring, children*, 11 33, 14;
 vii 63, 6.
 tmán, *self*, vii 63, 6 [cp *ātmán*].
 tyá, dem prn, n *tyád that*, 1v 51, 1;
 pl *tyá those*, viii 48, 11
 tras *tremble*, I trasa [Gk *τρέω*, Lat.
terreo 'frighten']
 nīs- *speed away*, viii 48, 11
 trā *protect*, IV Ā trāyate; s ao op,
 vii 71, 2
 trā-tr, a *protecting*, viii 48, 14 [trā
protect].
 trí, nm *three*, 1 35, 8, 154, 2 3 4, viii.
 29, 7 [Gk. *τρι-*, Lat *tri-*, OI *trī*, Eng.
three].
 trí-kādruka, m pl *three Soma rats*, x.
 14, 16 [kādrū, f *Soma vessel*].
 tri-dhātu, a (Bv) *having three parts*,
threefold, 1 85, 12, 154, 4
 tri-pañcāśā, a *consisting of three fifties*,
 x 34, 8
 tri-pād, a (Bv) *consisting of three-fourths*,
 x 90, 4, m *three-fourths*, x 90, 3
 tri-vandhurá, a *three-seated*, vii 71, 4
 tri-sadhasthá, a (Bv) *occupying three*
seats, 1v 50, 1; n *threefold abode*, v 11,

tri-stūbh, f name of a metre, x 14, 16
tri-s, adv *thrice*, x 90, 11 [Gk τρίς]
tre-dhā, adv. *in three ways*, 1 154, 1
tvāks-iyāms, cpv *most vigorous*, 11 33, 6
tvād, ab (of tvām) *than thee*, 11 33, 10.
tvām, prs prn *thou*, 1 1, 6, 35, 8, 11
33, 12, viii 48, 9 13 15³, x 15, 12²
13
Tvās-tr, m name of the artificer god,
1 85, 9, cp viii 29, 3 [tvaks = taks
fashion]
tvā, enc A (of tvām) *thee*, 1 1, 7, 11
33, 4, v 11, 3, vii 86, 4, x 14, 4
tvā-datta, pp (Tp cd) *given by thee*, 11
33, 2.
tvām, prs prn A (of tvām) *thee*, v 11,
5 6².
tves-ā, a *terrible*, 11 33, 8 14 [tvis *be*
agitated]
tvesā-samdrś, a (Bv) *of terrible aspect*,
1 85, 8
tvota, pp (Tp) *aided by thee*, 11 59, 2
[tvā inst + ūta pp of av *favour*]
Dāks-a, m *will*, vii 86, 6; *might*, viii
48, 8 [daks *be able*]
dāks-ina, a *right*, vi 54, 10 [cp Gk
δεξιό-s, Lat *dexter*]
daksina-tās, adv *to the south*, x 15, 6
dād-at, pr pt *giving*, vii 103, 10 [dā
give].
dādhat, pr pt *bestowing*, 1 35, 8; with
ā (following), x 34, 6 [dhā *put*]
dādh-āna, pr pt *committing, assum-*
ing, 1 35, 4, 11 12, 10, = *going*, x 15,
10 [dhā *put*]
dām-a, m *house*, 1 1, 8; 11 35, 7 [Gk
δομο-s, Lat. *domu-s*]
dāśa, nm *ten*, x 34, 12 [Gk δέκα,
Lat *decem*, Eng *ten*]
daśāṅgulā, *length of ten fingers*, x. 90, 1
[dāśa + angulī *finger*]
Dāśa-gv-a, m an ancient priest, iv
51, 4 [having ten cows gu = go]
dās-yu, m *non-Aryan*, 11 12, 10 [das
lay waste].
dah burn, I dāha
nis- burn up, x 34, 9.
1 dā give, III dadātī, 11 35, 10, x 14,
9, ao ādāt, vii 103, 10³, ipv 3 du
dātām, x 14, 12, s ao op diśiya, 11
33, 5 [cp Gk δίδωμι, Lat *dā-re*]
ānu- *forgive*, 11 12, 10
ā- take, 11 12, 4

pāri- *gue over to*: ipv. dehi, x.
11
prā- present: root ao ādās, x. 15,
2 dā *divide*, IV dāya, *wield*, 11. 33,
dādrhāna, pf pt *A. steadfast*, i. 8!
[drh *make firm*]
dā-tr, m *giver*, 11 33, 12.
Dānu, m. son of Dānu, a demon, ii
11
dā-man, n *rope*, viii 86, 5 [3. dā b
dās-vāms, pf pt *worshipping*, m
shipper, 1 1, 6, 85, 12; vii 71, 2
15, 7 [dās *honour*]
dās-a, a *non-Aryan*, 11. 12, 4 [dā
hostile]
dās-ā, m. *slave*, vii 86, 7.
didrk-su, adv *with a desire to see* =
out, vii 86, 3 [from ds. of drś *see*]
div, m. *sky*, A. divam, iii. 59, 7
divās, iv. 51, 1 10 11; v. 83, 6,
61, 3, 63, 4, x 15, 14; 127, 8
divi, 1 85, 2, v 11, 3; viii. 2¹
x 90, 3 [Gk Δίφα, Δίφος, Δίφι].
div play, IV dīvyā, x 34, 13.
div-ā, adv *by day*, vii. 71, 1. 2 [w.
of accent for div-ā].
divi-spśā, a *touching the sky*, v. 1
x 163, 1 [divi L. of div +
touch]
divē-dive, lc. itv cd *every day*.
3 7 [L of divā *day*].
div-yā, a *coming from heaven, divine*
49, 1, 103, 2, x 34, 9 [div *heaven*]
diś, f *quarter (of the sky)*, i. 85, 11
90, 14 [diś *point*].
1 dī fly, IV dīya
pāri- fly around, 11 35, 14; v. 83,
2 dī shine pf dīdāya, 11. 33, 4.
dīdi-vāms, pf pt *shining* 11. 35,
[dī shine]
dīdivi, a. *shining*, 1 1, 8 [dī shine]
dīdhy-āna, pr pt *A. pondering*, 11
1 [dī *think*].
dīp shine, IV *A. dīpya*
sām- *inflame* red ao inj. dīdīpas
48, 6 [cp dī shine]
dīy-ant, pr pt *flying*, vii. 63, 5 [d
dīrghā, a. *long*, 1. 154, 3; x. 14, 11
δολιχό-s]
dīrgha-śrū-t, a *heard afar*, vii.
[śrū *hear* + t].
du go 15 ao sb. davisāni, x. 34, 5
dudhrā, a *fierce*, 11 12, 15
dur-i-tā, (pp) n *living ill, harsh*

dur-gá, n *hardship*, vii 61, 7 [dus + ga = gam go]
 dur-matī, f *ill-will*, ii 33, 14 [dus ill + matī *thought*]
 duvas-ya, den *present with* (inst), x 14, 1 [duvas, n *give*]
 dus-kṛt, m *evil doer* v 83, 2 9 [dus + kṛ do + t]
 dú-stuti, f *ill praise*, ii 33, 4 [dus ill + stuti *praise*]
 duh *milk*, II P dōgdhi, s ao duk-sata, with two acc i 160 3
 duh-i-tṛ, f *daughter*, iv 51 1 10 11, x 127, 8 [Gk θυγάτηρ, Go *dauhtar*]
 dū-dābha, a (Bv) *hard to deceive*, vii 86, 4 [dus + dābha *deception*]
 dū-tā, m *messenger*, v 11, 4; 83, 3, x 14, 12
 dūrād, ab adv *from far*, iii 59, 2, v 83, 3 [dū-rā, a *far*]
 dūrē-artha, a (Bv) *whose goal is distant*, vii 63, 4
 dr *pierce*, int dardarsi, ii 12, 15
 dr-ti, m *water-skin*, v 83, 7, vii 103, 2 [dr *split*, cp Gk δῆπω, Eng *tear*]
 drś see: pf dādrśe is *seen*, vii 61, 5
 drśāye, dat inf *to see*, x 14, 12
 drs-tvāya, gd *having seen*, x 34, 11
 drh *make firm*, I P dṛmha, ipf ādrmhāt, ii 12, 2
 dev-ā, m *god*, i 1 1 2 4 5, 35, 1 2 3² 8 10 11, 160, 1 4, ii 12, 1², 33, 15, 35, 5 15, iii 59, 6 8 9, iv 50, 9, v 11, 2, vii 61, 1 7, 63, 1 3, 86, 7², viii 29, 2 3 7, 48 3 9 14 x 14, 3² 7 14, 15, 10 12, 34, 8, 90, 6 7 15 16², 129, 6, 135, 1, 168, 2 4² [*celestial from div heaven*]
 deva-trā, adv *among the gods*, x 15, 9
 deva-mānā, n *abode of the gods* x 135, 7.
 deva-yú, a. *devoted to the gods*, i 154, 5
 deva-vandā, a *god-praising*, x 15, 10 [vand *greet*]
 devā-hiti, f. *divine order*, viii 103, 9 [devā *god* + hi-ti, f *impulse from hi impel*]
 dev-ī, f *goddess*, i 160, 1, ii 35, 5, iv 51, 4 5 8 11; vii 49, 1 2 3 4, x 127, 1. 2 3 [f of dev-ā *god*]
 dosā-vastr, m (Tp) *aluminer of gloom*, i 1, 7 [dosā *evening* + vas-tr *from vas shine*]

coming from the gods, ii 33, 7, n. *divinity*, ii 35, 8 [from devā *god*]
 Dyāvā-prthivī, du (Dv) *Heaven and Earth*, i 35, 9, 160, 1 5, v 83, 8, viii 48, 13, the parts of the ed separated, ii 12, 13
 dyu-māt, adv *brilliantly*, v 11, 1 [n. of dyu-mant, a *bright*]
 dyu-mnā, n *wealth*, iii 59, 6
 dyó, m *heaven*, N dyaus, iv 51, 11; x 90, 14, acc dyām, i 35, 7 9, 154, 4, ii 12 2 12, iii 59, 1, N pl f dyāvas, i 35, 6 [Gk Ζεύς, Ζῆν Lat *drem*]
 dyót-ana, a *shining*, viii 29, 2 [dyut *shine*]
 drāv-ina, n *wealth*, iv 51, 7 [morable property, from dru *run*]
 dru *run*, I, drāva
 āti- *run past* (acc) x 14, 10
 drug-dhā, n *misdeed*, vii 86, 5 [pp of druh *be hostile*]
 drūh, f *malice*, ii 35, 6, m *avenger*, vii 61, 5
 dvā, nm *two*, i 35, 6, viii 29, 8 9 [Gk δύο, Lat *duo*, Lith *du*, Eng *two*]
 dvādaśā, a *consisting of twelve*, m *twelve-month*, vii 103, 9
 dvār, f *du door*, iv 51, 2 [cf Gk θύρα, Lat *fores*, Eng *door*, perhaps from dhv close with loss of aspirate through influence of dvā *two*, as having two folds]
 dvi-tā, (inst) adv (*doubly*) as well, vii 86, 1 [dvi *two*]
 dvi-pād, a (Bv) *two-footed*, iv 51, 5 [Gk δι-πόδ-, Lat *bi-ped-*]
 dvis *hate*, II dvēsti, x 34, 3
 dvés-as, n *hatred*, ii 33, 2 [dvis *hate*]
 Dhān-a, n *wealth, money*, iv 50, 9, x 34, 10 12
 1 dhan-van, n *waste land*, i 35, 8, *desert*, v 83, 10
 2 dhān-van, n *bow*, ii 33, 10
 dham *blow*, I P dhāmati, ps dham-yāte, x 135, 7
 vi- *blow asunder*, iv 50, 4
 dhām-ant, pi pt *blowing*, i 85, 10
 dhār-man, n *ordinance, law*, i 160, 1; x 90, 16 [that which holds or is established dhr *hold*]
 1 dhāput, III dādhāti, v 83, 1, *supply with* (inst), ii 35, 12, *bestow*, ipv dhehī, x 14, 11, dhartā, i 85, 12;

- 7, dadhātana, x 15, 11, dhattām, iv 51, 11, dadhantu, vii 63, 6, *per-form*, 1pf dhatta, i 35, 9, *bestow*, s ao sb dhāsathas, i 160, 5, *establish*, pf dadhé, x. 129, 7 *ds desue to bestow*, didhisanti, ii 35, 5, *support*, didhisami, ii. 35, 12 [Gk *τιθῆμι*]
 dhi- put on (acc) pf. dadhire, i 85 2, ao ádhita, x. 127, 1
 i- deposit, root ao. sb dhās, v 83, 7
 ii- deposit, root ao dhātām, vii 71, 5, ps ao ádhāyi, viii 48, 10
 cari- put around, vi 54, 10
 oia- put from (ab.) into (le), vii 61, 3
 vi- impose pf. dadhur, iv 51, 6, *avide*, 1pf ádadhur, x 90, 11
 anas- accept gladly, ii 35, 1.
 purás- place at the head, appoint Purohita pl dadhire, iv. 50, 1
 dhā suck, IV. P dhāya, ii. 33, 13, 35, 5.
 há-man, n. power, i 85, 11, ordinance, vii. 61, 4; 63, 3 [dhā put, establish]
 hārayāt-kavi, a (gov) supporting the sage, i 160, 1 [dhārāyat, pr pt. cs of dhr hold]
 há-rā, f. stream, i. 85, 5, v. 83, 6 [dhāv run].
 hāsānā, f bowl, i 160, 1
 hí, f. thought, i. 1, 7, iv. 50, 11
 hi think, III. ádhye
 i think to oneself ā- dīdhye, x 34, 5
 hí-ra, a thoughtful, viii 48, 4, wise, i. 160, 3, intelligent, xii 86, 1 [dhi think]
 huneti, a. (Bv) having a resounding gut, iv 50, 2 [dhuna + iti]
 hu, i pole (of a car), vii 63, 2, viii 48, 2
 dhū-mā, m. smoke, v 11, 3 [dhū agitate, Gk *θίπο-s*, Lat *fumu-s*]
 dhūr-ti, f. malice, viii 48, 3 [dhvr injure]
 dhr support, fix firmly pf dādhāra, i 154, 4, iii. 59, 1
 dhis-nū, n adv. forcibly, x 34, 14 [dhvs be bold, dare].
 dho-nū, f cow, i. 160, 3, ii 35, 7 [yielding milk dho = dhā suck]
 dhū-ti, f. seduction, vii 86, 6 [dhru = dhvr injure].
1. Ná, pcl. as, like, i 35, 6, 85, 1 7 8², 154, 2; ii 33, 11, iv 51, 8, vii 61 9 83 5: 86 5² 7 103 2² 3 7 viii 48 5 6; x 127, 4 8, 168, 2 [180].
 2 ná, neg pcl not, i 12, 5 9 10, 33, 9. 10 15², 35, 6², iii 59 2⁴, iv 51, 6, vi 54, 3³ 4 9, vii 61, 5³, 63, 3, 86, 6, 103, 8, viii 48 10, x 14, 2, 15, 13², 34, 2-5 12, 129, 1⁴ 2 7², 168, 3 4 [180]
 nákt-am, acc adv by night, vii 71, 1. 2, x 34, 10 [stem nakt, cp Lat *nox* = noct-s]
 ná-ksatra, n star, day star, vii 86, 1 [nák night + ksatrā dominion = ruling over night]
 nad-i, f stream, ii 35, 3 [nad roar]
 ná-pāt, m son, ii 35, 1 2. 3 7 10. 13, grandson, x 15, 3 [Lat *nepōt* = 'nephew']
 náptr, m. (weak stem of nápāt) son-gen náptr, ii 35, 11, dat náptre, ii 35, 14 [ná-pitr having no father = 'nephew', 'grandson'].
 nábh-as, n shy, v 83, 3 [Gk *νέφος*, OSi *nebo*]
 nam bend, I náma, Ā ii 12, 13, iv. 50, 8, before (dat), x 34, 8, int nán-namita bend low, v 83, 5
 práti- bend towards pf nānāma, ii. 33, 12
 nám-as, n homage, i 1, 7; ii 33, 4 8; 35, 12, iii 59, 5, iv 50, 6, v 83, 1, vii 61, 6, 63, 5, 86, 4, x 14, 15, 15, 2, 34, 8 [nam bend]
 namas-yā, den adore, ii 33, 8 [nāmas homage]
 namas-ya, a adorable, iii 59, 4
 nār-ya, a manly, i 85 9
 náv-a, a new, iv 51, 4, vii 61, 6, x. 135, 3 [Gk *νέος*, Lat. *novu-s*, OSi. *novu*, Eng *new*]
 Náva-gv-a, m an ancient priest, iv 51, 4, pl a family of ancient priests, x. 14, 6 [having nine cows gu = gó]
 náv-yas, cpv a renewed, v 11, 1 [Lat. *nov-ron*]
 1 náś be lost, IV P náśya, ao neśat, vi 54, 7
 2 náś reach, I náśa
 vi- reach, ii 35, 6
 náś, f night, vii 71, 1
 nas-tā, pp lost, vi 54, 10 [nas be lost].
 nas, prs pin., A us, i 1, 9, 35, 11²; ii 33, 1 2 3 5 11, iv 50, 11, vii 61, 7², 63, 6, 71 2 4 6, 86, 8, viii. 48 6 8 15c x 14 14, 15, 1 6, 34,

14, to us, x 127, 4; D, i. 1, 9a; 85, 12; 160, 5; ii 33, 15, iv 50, 2, v 83, 5 6, vi 54, 5 10, vii 63, 6², vii 86, 8, 103, 10, viii 48, 8 9 12 14 15a. x 14, 2, 15, 4, 34, 14, 127, 6, 135, 5, G of us, ii 33, 4 13, v 11, 4, 83 6, vi 54, 5, 86, 5; viii 48, 4² 7 9, x. 14, 2 6 7, 15, 8, 135, 1.
 nah bind, IV náhya
 sám- knit together irr pf 2 pl. anāha, viii 48, 5.
 nā = ná not, x 34, 8
 nāka, n firmament, i. 85, 7, vii. 86, 1, x 90, 16
 nālī, f. flute, x. 135, 7.
 nāth-itá, pp distressed, x 34, 3 [nāth seek aid].
 nādyá, m son of streams, ii 35, 1
 nādh-amāna, pr pt A. seeking aid, suppliant, ii. 12, 6, 33, 6.
 nānā, adv separately, ii 12, 8.
 nābhi, f navel, x 90, 14
 nā-man, n name, ii 33, 8, 35, 11; vii 103, 6 [Gk ὄνομα, Lat nomen, Go. namō, Eng name]
 nārī, f. woman, ii 33, 5 [from nār man].
 nāsatya, m du epithet of the Aśvins, vii 71, 4 [nā + asatyá not untrue].
 ni-kṛt-van, a deceitful, x 34, 7 [ní down + kr do]
 ni-citá, pp. known, ii. 12, 13 [ni + ci note]
 ninyá, n secret, vii. 61, 5.
 ni-todín, a piercing, x 34, 7
 ni-drá, f. sleep, viii 48, 14 [ní + drā sleep, cp Gk δαρ-θάω, Lat dor-mio]
 ni-dhi, m. treasure, viii 29, 6, deposit, x. 15, 5 [ni down + dhi = dhā put]
 ní-dhruvi, a persevering, viii 29, 3 [ni + dhruvi firm]
 ni-pādá, m valley, v 83, 7 [ní down + pāda, m foot]
 nir-áyana, n exit, x 135, 6 [nís out + áy-ana going i go]
 ni-vát, f depth, x 127, 2 [ní down]
 ni-vésanī a causing to rest, i 35, 1 [from cs of ní + vis cause to turn in].
 ni-satta, pp with ā, having sat down in (ic.), x. 15, 2 [ní + sad sit down]
 ni-sád-yā, gd. having sat down, ii 35, 10, x. 15, 6, with ā, x 14, 5
 ni-siñc-ánt, pr. pt. pouring down, v. 83, 6 [sic sprinkle]
 nišká, m necklace, ii. 33, 10.

nis-kṛtá, n. appointed place, x 34, 5 [pp. arranged nís out + kr make]
 nī lead. I náya, 2. pl ipv, x 34, 4.
 sám- conjoin with (inst), vi 54, 1
 nīc-ā, adv down, x 34, 9 [inst. of nyañc downward]
 nū, adv now, i 154, 1, ii 33, 7, iv 51, 9, x. 34, 14², 168, 1, = inter pel. pray? vii 86, 2 [Gk nú, OI nu, OG. nu]
 nud push, VI nudá, pf 3 pl Ā nu-nudre, i 85, 10 11
 prá- push away pt. vii 86, 1
 nū, adv. = nū now, vii 63, 6 [OG nū].
 nū-tana, a present, i. 1, 2 [nū now]
 nū-nám, adv now, iv 51, 1, vii. 63, 4; viii 48, 3, x 15, 2 [nū now]
 nr, m man, pl N náras, i 85, 8, 154, 5, v 11, 2 4, vii 103, 9 [Gk ἀνὴρ, ἀνδρός]
 nr-cákṣas, a (Bv) observer of men, viii, 48, 9. 15, x 14, 11 [nr man + cákṣas look].
 nr-páti, m. lord of men, vii 71, 4
 nr-mná, a. manliness, valour, ii 12, 1 [cp. nr-mānas manly]
 ne-tf, m guide, ii. 12, 7 [nī lead]
 nó = ná + u also not, vi 54, 3
 náu, f ship, x. 135, 4 [Gk ναῦ-s, Lat. nāv-i-s]
 ny-añc, a downward, v 83, 7 [ni- down + -añc-ward]
 ny-ùpta, pp thrown down, x 34, 5. 9 [ní + vap strewn].
 Paks-in, a winged, x. 127, 5 [paksá, m. wing].
 pác-ant, pr pt cooking, ii 12, 14 15 [pac cook, Lat coquo for pequo, OSI 3 s pečetū]
 páñca, nm. fire, iii. 59, 8 [Av panca, Gk πέντε, Lat quīnque]
 pán-i, m niggard, iv. 51, 3 [pan bargain]
 pat fly, I páta, x 14, 16, cs patáya fall, v 83, 4 [Gk πέτ-ε-ται flies, Lat. pet-o]
 pat-i, m lord, pl N pátayas, iv 50, 6; 51, 10, viii 48, 13 [Gk πάσι-s]
 páth, m. path, viii 29, 6, x 14, 10 [cp. Gk πάρο-s]
 path-í, m path, i 35, 11, x 14, 7: 168, 3.
 pathi-kṛt, m path-maker, x 14, 15 [kr-t making kr + determinative +]

pathi-rákṣi, a. (Tp) *watching the path*, x 14, 11
 path-yā, f *path*, x 14, 2
 pad *fall*, IV Ā pádyā, pp papāda, x 34, 11
 áva- *fall down*, vi 54, 3
 pád, *foot*, du ab padbhyām, x 90, 12 14 [Gk ποδ-, Lat *ped-*, Eng *foot*]
 pad-ā, n *step*, i 154, 3 4 5 6, ii 35, 14 [pad *walk*, Gk πέδ-o-v 'ground']
 pad-vánt, a *having feet*, x. 127, 5.
 pan-āyā, gdv. *praiseuorthy*, i 160, 5 [pan *admire*]
 pānthā, m *path*, i 35, 11, vii 71, 1, x 14, 1 [cp Gk πόντο-s]
 panya-tama, spv gdv *most highly to be praised*, iii 59, 5 [pānya, gdv. *praiseuorthy* pan *admire*]
 paprath-ānā, pf pt Ā *spreading oneself*, iv 51, 8 [prath *spread*]
 pāy-as, n *milk, moisture*, i. 160, 3 [pī *swell*]
 pār-a, a *farther*, ii 12, 8; *higher*, x 15, 1, *remote*, x 15, 10 [pr *pass*]
 para-mā, spv a *farthest*, iv 50, 3, x 14, 8, 129, 7; *highest*, i 154, 5. 6, ii 35, 14, iv 50, 4
 par-as, adv *far away*, ii. 35, 6, *beyond*, x 129, 1 2
 parās-tād, adv *from afar*, vi 54, 9; *above*, x 129, 5
 parā-yānt, pr pt *departing*, x 34, 5 [parā *away*, Gk πέπα *beyond*, +i *go*]
 parā-vāt, f *distance*, i 35, 3, iv 50, 3
 pāri, prp *round*, with ab *from*, ii 35, 10, x 135, 4 [Av *puiri*, Gk πέρι]
 pari-dhi, m pl *sticks enclosing the altar*, x 90, 15 [pāri *round* + dhi *reduced form of dhā put*]
 pari-bhū, a *being around, encompassing* (acc), i 1, 4 [bhū *be*]
 parivatsar-ina, a *yearly*, vii 10, 8 [pāri- + vatsarā, m *complete year*]
 pāri-skrta, pp *adorned*, x 135, 7 [pāri *round* + skr = kr *make* = *put*]
 pareyi-vāms, red pf pt *having passed away*, x 14, 1 [parā *away* + iy-i-vāms *from i go*]
 Parjanya, m a *god of rain*, v 83, 1-5. 9
 Parjanya-jinvita, pp *quickened by Parjanya*, vii 103, 1 [jinv *sec root* = jin- *from ji quicken*]
 pary-ā-vivrtasat, pi pt ds *wishing to revolve hither* (acc), vii 63, 2 [vrt *turn*]

pārva-ta, m. i. 85, 10, ii 12, 2 11 [jointed, Lesbian Gk. πέππατα 'limits']
 pār-van, n *joint, section*, vii 103, 5, vi 48, 5 [cp Gk περ_{far} in περ_{at} 'finish' for περ_{far}ιω]
 pav-i, m *felly*, vi 54, 3
 pavitra-vant, a *purifying*, i 160, [pavitra, n *means of purification*, rc pū *purify*]
 paś = spaś *see*, i 35, 2, x 14, 7 [A *spas*, Lat *spec-iō*]
 paś-ú, m *beast*, x 90, 8; *victim*, x 15 [Av *pasu-*, Lat *pecu-s*, C *fanku*]
 paśu-tṛp, a *cattle-stealing*, vii 86, 5 [i *be pleased with*]
 paścā-tād, adv *behind*, viii 48, [paścā *inst adv* Av *pasca* 'behind']
 paścād, (ab) *adv behind*, x 90, 5, *afwards*, x 135, 6
 1 pā *drink*, i piba, iv 50, 10, *root* āpāma, viii. 48, 3 [cp Lat *i* 'drink']
 sām- *drink together*, x 135, 1
 2 pā *protect*, ii pāti, *from* (ab), ii 6, vii 61, 7, 63, 6, 71, 6, 86, 8, v 48, 15
 pāth-as, n *path*, vii 63, 5, *domain* 154, 5 [related to pāth, m *path*]
 pād-a, m. *foot*, x 90, 11, *one-fourth* 90, 3 4 [sec stem formed from *pad* pād-am of pād *foot*]
 pāpāyā, *inst f adv evilly*, x 135 [pāpā, a *bad*]
 pār-ā, m *farther shore*, ii 33, 3 [pr *2* = *crossing*, Gk πόπο-s 'passage']
 pārthiva, a *earthly*, i 154, 1, x 14 [a *from prthivī earth*]
 pāv-akā, a *purifying*, iv 51, 2, vii 2 3 [pū *purify*]
 pi *swell*, i pāyate, pf pīpāya, ii 35 vii 29, 6
 pi-tú, m *drink*, x 15, 3 [pā *drink*]
 pi-tr, m *father*, i 1, 9, 160, 2². 3, ii 1 12 13, iv 50, 6, v 83, 6; vii 1 3, viii 48, 4, x 14, 5 6, 34, 4, 1 1, pl *fathers, ancestors*, viii 48, 12 x. 14, 2 4 7 8 9, 15, 1-13 [πατήρ, Lat *pater*, Go *fadar*]
 pitr-ya, a. *paternal*, vii 86, 5, viii 4 [pitṛ *father*]
 pinv *yield abundance*, i pinva, iv 50 *overflow*, v 83, 4 [sec *root* = pi *from pī swell*]
 prā- *pour forth*, v. 83, 6

- piś *adorn*, VI. pimsā pf pipisūr, vii 103, 6, A pipise, ii 33, 9
 pi-tā, pp *drink*, viii 48, 4 5 10 12
 piyūsa, m n *milk*, ii 35, 5 [pi suell]
 putrā, m *son*, i 160, 3, v 11, 6, vii 103, 3, x 15, 7, 34, 10
 pūnar, adv *again*, vi 54, 10, x 14, 8, 90, 4, 125, 2 *acc* x 14, 12
 punar-hān, a *striking back* x 34 7
 punānā, pr pt *purāṅga*, vii. 49, 1 [pū puriṅg]
 pūr, f. *citadel* ii 35, 6 [pr fill]
 pūram-dhī, f *reward*, iv 50, 11 [a dhī *bestowing*, reduced form of dhā, *abundance* pur-am *acc*]
 purās-tād, adv *in the east*, iv 51, 1 2 8; *forward*, v 83, 8, *before*, viii 48 15, *in front*, x 135, 6
 purā, adv *formerly*, iv 51 7
 purā-nā, a, f ī, *ancient*, iv 51 6, m pl *ancients*, x 135, 1 2 [purā *formerly*]
 puru-tāma, a spv *most frequent*, iv. 51, 1 [purū, Gk πολυς]
 puru-trā, adv *in many places*, x. 127, 1, *in many ways*, vii 103, 6
 puru-rūpa, a (Bv) *having many forms* ii. 33, 9.
 Pūru-sa, m *the primaeval Male*, x 90, 1 2 4 6 7 11 15
 purusā-tā, f *human frailty*, x 15, 6.
 purō-hita, pp *placed in front*, m *domestic priest*, i 1, 1, v 11, 2 [purās + hitā, pp of dhā put]
 purō-hiti, f *priestly service*, vii 61, 7
 pus-tā, n (pl) *earnings*, ii 12, 4 [pp of pus turne]
 pus-tī, f *earnings*, ii 12, 5, *prosperity* viii 48, 4
 pū puriṅg, IX punāti, i 160, 3
 pūr-nā, pp *full*, i 154, 4, vii 103, 7 [pū fill cp Gk πολλοί 'many', Eng *full*].
 pūruṣa, m *metrical for pūruṣa*, x. 90 3. 5.
 pūr-va, a *former*, i 1, 2; *being in front* iv. 50, 8, *early ancient*, x 14, 2 7 15 15, 2 8 10, 90, 16
 pūrva-ja, a *born of old*, x 14, 15 [jā be born]
 pūrva-bhā, a. *receiving the preference*, iv 50, 7 [bhaj share]
 pūrva-sū, a. *bringing forth first*, ii 35, 5
 pūrvāhn-ā, m *morning* x 34 11 [pūrvā *early* + ahna = *āhan day*]
 pūrv-yā, a *ancient*, i. 35, 11, x. 14 7
 Pūs-ān, m. a *solar deity*, vi 54, 1-6 8-10 *prosperer* [pus thrive]
 pr take across, III P paparta. ipv piprām, vii 61 7, II P pāsi = ipv., ii 33 3
 pre nuz VII prnākti
 sām-, Ā prukte, *mingle*, vii 103, 4
 prehā-māna, pr pt *asking oneself*, x. 34 6 [prach ask]
 pr̥t-anā, f *batle*, i 85, 8
 pr̥hiv-ī, f *earth*, i 35 8, 154 4, ii 12, 2, iii 59, 1 3 7, iv 51, 11, v 83, 4 5 9, vii 61, 3, x 158 1 [the broad one = prthivī, f of prhū from prath spread]
 pr̥s-m, a *speckled*, i. 160, 3, vii 103, 4 6. 10
 Pr̥snī-mātr, a (Bv.) *having Pr̥snī as a mother*, i 85, 2.
 pr̥sat-i, (pi pt) f *spotted mare*, i. 85, 4 5
 pr̥sad-ājyā, n *clotted butter*, x 90, 8
 pr̥s-ant, (pi. pl) a *variegated*, iv 50, 2.
 pr̥ fill, IX prnāti, ii 35, 3
 ā- fill up, v 11, 5, vii 61, 2
 pēpiś-at, pr pt *int thickly painting*, x. 127, 7 [piś paint]
 pōs-a, m *prosperity*, i 1, 3 [pus thrive].
 pra-ṣetā, m *beacon*, v 129, 2 [prā + cit appear]
 prach ask, VI prehā, ii 12, 5; vii 86, 3 [see root praś + cha, cp Lat. posco = *ponc-sco* and *prei-cr*, OG *foi sc-ōn*].
 pra-jā, f *offspring*, ii 33, 1, pl *progeny*, ii 35, 8, = *men*, v. 83, 10 [cp Lat. *pro-gen-ies*]
 pra-jā-vant, a. *accompanied by offspring*, iv 51, 10
 prati-kāmām, adv *at pleasure*, x 15, 8 *kāma desire*
 pratijan-ya, a *belonging to adversaries*, iv 50, 9, n *hostile force*, iv 50, 7 [prati-jalā, m *adversary*]
 prati-dīvan, m *adversary at play*, x 34, 6 [div play]
 prati-dosārī, adv *towards eventide*, i. 35, 10 [dosā evening]
 prati-būdhya-māna, pr. pt *awaking towards* (acc), iv 51, 10
 prati-māna, n *match*, ii 12, 9 [coun'er-measure mā measure].
 prā-tir-am, acc inf *to prolong*, viii. 48, 10 [tr cross]
 pra-tnā, a *ancient*, iv. 50, 1 [prā before].

prath *spread out*, I \bar{A} prātha ppf. pa-prāthat, vii 86, 1
 pra-thamā, *old first*, i 35 14; v 11, 2, vi. 54, 4; x 14, 2; 34, 12, 90 16, 129, 4, *chief*, ii 12, 1 [=pra-tamā *foremost*, OP *ra-tama*]
 prathama-jā, a *first-born*, x. 168, 3 [jā = jan]
 prathamā-m, *adv first*, iv 50, 4
 pra-diś, f. *control*, ii 12, 7 [diś *point*].
 pra-bodhāyant, es pi pt. *awakening* iv 51, 5 [budh *wake*]
 prā-yata, pp *extended*, i. 154, 3, *offered*, x 15, 11 12 [yam *stretch out*].
 prā-yati, f. *impulse*, x 129, 5 [yam *extend*].
 prāyas-vant, a *offering oblations*, iii 59, 2 [prāy-as *enjoyment from pri please*]
 pra-yotī, m *warden off*, vii. 86, 6 [2 *yu separate*].
 pra-vāt, f *slope, downward path*, i 35, 3, *height*, x 14, 1 [prā *forward*]
 pravāte-jā, a *born in a windy place*, x 34, 1 [pra-vātā + ja = jan]
 pra-vāsā, m *traveller*, viii 29, 8 [prā + vas *dwelt away from home*]
 prā-vista, pp *having entered*, vii. 49, 4 [viś *enter*]
 pra-sargā, m *discharge*, vii 103, 4 [srj *emit*]
 pra-sivitrī, m *rouser*, vii 63, 2 [sū *stimulate*]
 prā-siti, f *toils*, x 34, 15 [si *bind*]
 prā-sūta, pp *aroused*, vii 63, 4 [sū *impel*]
 pra-staiā, m *strewn grass* x. 14, 4 [str *strew*]
 prā *fill* [extended form, pr-ā, of pī *fill*]
 ā- *pervade*, s ao āprās, x 127, 2
 prāñic, a, f. prāc-ī, *forward*, x 34, 12, *facing*, x 135, 3 [prā + āñc]
 prāñā, m. *breath*, x 90, 13 [prā + an *breathe*].
 prā-vṛs, f. *rainy season*, vii 103, 3 9 [vṛs *rain*]
 prāvṛs-ā, a, f ī, *belonging to the rains*, vii 103, 7
 prā-vep-ā, a *dangling*, x 34, 1 [prā + vep *tremble*]
 priy-ā, a *dear*, i 85, 7, 154, 5, ii. 12, 15; viii. 48, 11, x 15, 5 [prī *please*]

Phaligā, *cave*, iv, 50, 5

Bad-dhā, pp *bound*, x. 34, 4 [bandh *bind*]

bandh *bind* iv *bandhnāti* ipf *bandh-* nan, x. 90, 15
 bāndh-u, a *akin*, i 154 5, ii 129, 4 [bandh *bind*].
 bābhrū, a *red d. worn*, i 33 5 8, 9 15, vii 103 1, viii. 29, 1, x 34, 5 11 14
 barh-āna *magic power*, x 34, 7 [brh *make big*]
 barhi-sād, a (Tp) *sitting on the sacrificial grass*, x 15, 3 4 [for barhih-sad *sad sit*]
 barhis-ya, a *placed on the sacrificial grass* x 15, 5 [barhis]
 barh-is, n *sacrificial grass*, i 85 6, 7, v. 11, 2; x 14 5, 15 11 90 7
 bah-ū, a *man*, i 35 12 x 14 1 34 13
 bādḥ *dine out*, I \bar{A} *call out* x 127, 2, int *baḍbadhe press against*, vii. 61, 4.
 āpa- *drive away* i 35, 3 9, 85, 3
 bāh-ū, m *arm* i 85, 6, du x 90, 11 12 [Av *bāzu*, Gk *πῆχυ-s*, OG *buog*]
 bibhy-at, pi pt *fearing*, x 34 10 [bhī *fear*].
 bibhr-at, pi pt *bearing*, vii 103, 6 [bhr *bear*].
 bīl-ma, n *shavings* ii 35 12
 budh-ānā, a pt \bar{A} *warning*, iv 51, 8
 budh-nā, m n *bottom*, x 135, 6 [Lat. *fundu-s*]
 brh-āt, (pr pt) *adv aloud*, ii 33, 15, 35 15
 brh-ānt, a *loty*, i 35, 4 v 11 1, vii. 61, 3, 86, 1, x 31, 1, *ampl* i 160, 5 n *the great voice*, x 14, 16 [pr pt. of brh *make big*]
 Brhas-pāti, m *Lord of prayer*, name of a god iv 50, 1 2 3 4 5 6 7 10 11, x 14, 3 [brh-as *prob gen* = brhās, cp *brāhmanas pāti*].
 boḍhi, 2 s ipv a of bhū *be*, ii. 33, 15 [for bhū-dhi]
 brah-man, n *prayer*, ii 12, 14, vii 61, 2 6, 71, 6, 103, 8 [brh *sue*]
 brah-mān, m *priest*, iv 50, 8 9, *Brahmin*, ii 12, 6 [brh *sue*]
 brāhmanā, m *Brahmin*, vii 103, 1 7 8, 90, 12
 bruv-ānt, pr pt *calling (acc)*, viii 48, 1 [brū *speak*]
 bruv-ānā, pi pt *speaking*, iii 59, 1 [brū *speak*]
 brū *speak*, II *bravita*, i 35, 6; sb. *bravat*, vi 54, 1 2; *tell*, op. x 135, 5.

ádhi- *speck for* (acc.), 1 35 11: x 15, 5
 úpa, *ā* *implore*, iv 51, 11
 Bhaks-á, m *draught*, 1 34 1 [bhak-s, sec root *consume* from bhaj *partake of*]
 bhaj *partake of* (gen), v 15, 3, s ao, viii 48, 1 7
 bhad-ra, a *auspicious*, 1 1, 6, 11 35, 15, iii 59, 4, iv 51, 7, x 14, 6 12 [prasecortney bhand be praised]
 Bhar-ata, m pl name of a tribe, v 11, 1
 bhár-ant, pr pt *bearing*, 1 1, 7 [bhrbear]
 bhav-ya, a *that will be, future*, x 90, 2 [gdv of bhū be]
 bhā *shine*, II P bhāti
 áva- *shine down*, 1 154, 6
 ví- *shine forth*, 11 35, 7 8, v 11, 1
 bhid *split* VII. bhinatti [Lat *find-o*]
 ví- *split open*, 1 85, 10
 bhisák-tama, m spv *best healer*, 11 33, 4 [bhisaj *healing*]
 bhisaj, m *physician*, 11 33, 4
 bhī *fear* I Ā bháyate, 1 85, 8, 11 12, 13, pf bibhāya, v 83, 2, s ao. ábhaisur, viii 48, 11
 bhī-má, a. *terrible*, 1 154, 2, 11 33, 11 [bhī *fear*]
 bhur *guner*, int jārbhuriti, v 83, 5
 bhūv-ana, n *creature*, 1 35, 2 5 6, 85, 8, 154, 2 4, 160, 2 3, 11 35, 2 8, vii 61, 1, *world*, 11 33, 9, v 83, 2 4, iv 51, 5; x 168, 2. 4 [bhū be]
 bhū *become, be*, I bháva, 1 1, 9, v 83, 7 8, ipv, x. 127, 6, pr sb, viii 48, 2, ipf ábhavat, v 11, 3 4, x 135, 5 6, *come into being*, x 90, 4, pf. babhūva, 11 12, 9, vii. 103, 7, x. 34, 12, pf op babhūyāt, iv. 51, 4, root ao, viii 48, 3, ábhūvan, vii 61, 5, root ao sb bhuvāni, vii. 86, 2, ipv bhūtu, iv. 50, 11 [cp Gk φῦ-ω, Lat *fu-i-t*]
 abhi- *be superior to* (acc), iii 59, 7.
 ā- *arise*, pf, x 129, 6 7, 168, 3
 āvis- *appear*, vii 103, 8
 sám- *do good to* (dat), viii 48, 4.
 bhū-tá, pp *been*, x 90, 2; n *being*, x 90, 3
 bhū-man, n *earth*, 1 85, 5, vii 86, 1, x 90, 1 14 [cp Gk φῦ-μα 'growth']
 bhū-ri, a *great*, 11 33, 9, *much*, 11 33, 12, adv. *greatly*, 1 154, 6

bhūri-śrīga, a (Bv) *many-horned*, i 154, 6
 bhūr-ni, a *angry*, vii 86, 7
 bhūs *strive*, I P bhūsati [extended form of bhū be]
 pári- *surpass*, 11 12, 1
 bhr *bear*, III bibharti, 11 33 10, iii 59, 8, *hold*, iv 50, 7, viii 29, 3 4 5 [Gk φέρω, Lat *ferō*, Arm *berem*, OI. *berem*, Go *bairra*].
 ví-, I bhara, *carry hither and thither*, v. 11, 4
 Bhrg-u, m pl a family of ancient priests, x 14, 6
 bhesaj-á, a *healing*, 11 33, 7, n *medicine, remedy*, 11 33, 2. 4 12 13 [bhisaj *healing*]
 bhóg-a, m *use*, x 34, 3 [bhuj *enjoy*].
 bhog-á, m. *liberal man*, iv 51, 3
 bhój-ana, n *food*, v 83, 10 [bhuj *enjoy*]
 bhyas = bhī *fear*, I Ā bhyásate, 11 12, 1
 bhrāj *shine*, I Ā bhrájate
 ví- *shine forth*, 1 85, 4
 bhrāja-māna, pr. pt Ā *shining*, vii. 63, 4
 bhrā-tr, m *brother*, x 34, 4 [Gk φράτω, Lat *frāter*, OI *brāthir*, Go *brōthar*, OSl *bratrū*]
 Mah, māmā *be great*, māmāte and māmhe (3 s)
 sám- *consecrate*, vii 61, 6.
 maghá-vant, m *liberal patron*, 11 33, 14; 35, 15 [magh-á *bounty* mām *be great*].
 maghóni, a f *bounteous*, iv 51, 3 [f of maghāvan]
 mandūka, m *frog*, vii 103, 1 2 4 7. 10
 math-itá, pp *kindled by friction*, viii. 48, 6
 math-yá-māna, pr. pt ps *being rubbed*, v 11, 6
 mad *rejoice*, I máda, in (1c), 1 85, 1; 154, 5, in (inst), 154, 4, x. 14, 3 7, with (inst), x 14, 10, *be exhilarated*, viii 29, 7; *drink with exhilaration*, vii. 49, 4, cs mādāya, Ā *rejoice*. x 15, 14; in (inst) x 14, 14, (gen), 1 85, 6, with (inst), x 14, 5; *gladden*, x. 34, 1 [Gk μαδάω, Lat *mādeō* 'drip']
 mād-a, m *intoxication*, 1 85, 10, viii. 48, 6
 mada-cyút, a *reeling with intoxication*, 1 85, 7 [cyu *move*]

d-ant, pr pt. *rejoicing*, iv 50, 2; *teighting in* (inst), iii 59, 3
 dh-u, n *honey, mead*, i 161, 1 5; iv. 30, 3, vii 18, 1, x 34, 7, i *sweet*, 85, 6 [Gk μέθυ, Lith. medus-, OS] *nectu*, Eng *mead*]
 dhu-mat-tama, spv a *most honored*, 11, 5, x 14, 15
 dhu-scut, a (Tp) *dripping in* i *honey*, *stilling sweetness*, vii. 19, 3 [scut. *tip*]
 dhyā, a *middle*, vii 19, 1 3, x 15, 4 [Lat *medius*]
 dhyā-mā, spv a *multiform*, x 15, 1, n *think*, viii A *manifold*, vii 29, 10, V A *mānyate*, vii 18, 6, x 54, 13, n-as, n *mind*, x 90, 13, i 99, 4, 135, [Av *mano*, Gk μένομαι]
 nas-vant, a *wise*, ii 12, 1
 n-ā, i *palace*, ii 33, 5 [man *think*]
 n-āś, i *thought*, vii 14, 6, i *vision*, x 29, 1 *prayer*, x 11 5, *hymn of praise*, 83, 10 [man *think*]
 n-u, m *an ancient*, ii 33, 13
 no-jū, a *swift at*, iii 13, 1, 85, 4
 mānas-māna i *to sweet*
 i-tra, m *hymn*, ii 35, 2, *spell*, x 1, 4
 ud *exhilarate*, i mānda m *no* A *manducatum*, vii 103, 4
 - *quicken*, pl. *manducate*, ii. 33, 6 *ex manducate*
 id-as-ant, m pt *rejoicing*, x 50, 10
 nand mad
 id-rā, a *quicken*, x 11, 3 [mand *hilarate*]
 idia-uhva, a (Bv) *rejoicing*, i 100, 1
 i-mam, n. *thought*, vii 61, 6; *hypo*, i 161, 3, vii 61, 2 *man* *think*
 i-u, m *detention*, vii 61, 1, *wrath*, ii 16, 6, vii. 1 3, x 34, 8, 11 *man think*
 o-bhu, i *beneficent*, i 163, 13 *māy-mā*
 māy-mā i *honey* i *honey* i *honey* i *honey* i *honey*
 out m pl the *deform*, i 1 85, 1 6 x 10, 12, ii 35, 1 13, v 34, 6
 ut ant, a *deformation*, i the *deform*, 35, 6
 d i tr, m *one who pr*, x 34, 3 *and be gracious*
 -ta, m *mental*, iii 59, 2 [Gk πορτα, m *no* *emort d*, Lat. *mor* *ta* *death* *death*]

mārt-ya, a *mortal*; m. *mortal man*, i 35, 2, vii 61, 1, 71, 2, vii 48, 1. 3. 12, x 15, 7
 marmrjyā-māna, pr pt int *making bright*, ii. 35, 4 [mrj *wipe*]
 māt, a *great*, ii 33, 8, G. *mahās*, iv 50, 1, i -ī, v 11, 5 [Av *maz* 'great', from *mah be great*]
 mah-ān, m *greatness*, ii 12, 1, 35, 2 [mah *be great*]
 mah-ant, a *great*, iii 59, 5, v 11, 6, 83, 8, vii 63, 2, x 34, 12 [pr pt. of mah *be great*]
 mahā-vadha, a. (Bv) *having a mighty weapon*, v. 83, 2
 māt-i, a *great*, i 160, 5, ii 12, 10, v 83, 5, vii 29, 10 [mah *be great*].
 mahi-tvā, n *greatness*, vii 61, 1
 mahi-tvanā, n *greatness*, i 85, 7
 mah-in, a, i -ī, *great*, i 160, 2 5
 mah-i-nān, m *greatness*, i 85, 2, ii 35, 9, iii 59, 7, vii 86, 1, x 90, 3 16, 168, 1, *power*, x 129, 3, pl *powers*, x 129, 5.
 mah-ī, a. f *great*, ii 33, 8 14; x 14, 1 [mah *be great*]
 mā-hyam, prs pin D *to me*, x 31, 1. 2 [cp Lat *mhi*]
 mā *measure*, iii A *mīmite*.
 vi- *measure out* pl vi-mamē, i 151, 1 3, 160, 4, ii 12, 2.
 mā, enc. prs. pin A *me*, ii 33, 6 7, vii. 18, 5³ 6 10, x 31, 1 2, 127, 7 [Lat *me*, Eng. *me*]
 mā, proh. pin. pel. *not*, ii. 33, 1 4³ 5, vii. 18, 8 14², x. 15, 6, 31, 13 14 [Gk μή 'not']
 mā-ki, proh. pin. pel. *not any one*, vi 51, 7 [Gk μή-τις 'no one']
 mā kim, proh. pin. pel. *no one*, vi 51, 7.
 Mātali, m *a divine being*, x 14, 3.
 mā tē, i *mother*, i. 160, 2, v 11, 3, x 34, 4 10 [Gk μήτηρ, Lat *mater*, Ol *mathur*, Eng. *mother*]
 madhvi, m *du* *anters of honey*, vii 71, 2 [madhu *honey*]
 māman, a. *human*, m *man*, vii 63, 1 *human* *man*]
 mān, prs. pin A. *me*, vii 49, 1-4
 mā yā, i. *mysterious power*, i. 160, 3 [mā *make*]
 mā yu, a. *loving*, vii. 103, 2 [mā *believe*]
 mā yu, m *mouth*, vii 61, 1 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

11-té, pp *set up*, iv 51, 2 [mi *set up*]
 nitá-nā, a (Lv) *firm-need*, ii 59, 3
 11-tiá m a *sun god*, iii 59, 1-9, vii.
 61, 4, 63, 1, 6, n *friendship*, x 34,
 14
 Nitṛā-Vārunā, du cd *Mitra and Varuna*
 i 35, 1, vii 61, 2, 3, 6, 7, 63, 5
 1- *damage*, IX mināti [cp Gk. *μν-ω*,
 L. *mi-nu-o*]
 ā- *diminish*, ii 12, 5
 prā- *infringe*, v 1, 63, 3, 103, 9, vii.
 48, 9
 11dh-vāms, a *bounteous*, i 33, 14, vii.
 86, 7 [unred pf pt, probably from
 mih *rain*].
 rūkha, n *mouth*, x 90, 11-13
 1uc *release*, VI muñcā ppf āmumuk-
 tam, vii 71, 5
 1ud *be merry*, I Ā mōda
 piāti- *exult*, v 83, 9
 1rg-ā, m *beast*, i 154, 2, ii 33, 11.
 1rj *wipe*, II mārjmi
 sām- *rub bright*, ii 35, 12
 1rd *be gracious*, VI mrlā, ii 33, 11, 14,
 vii 48, 9, x 34, 14, cs mrlāya, id,
 vii 48, 8
 1rlay-āku, a *merciful*, ii 33, 7 [mrd *be*
gracious].
 1rl-ikā, n *mercy*, vii 86, 2, vii 48, 12
 [mrd *be gracious*]
 1r-tyú, m *death*, x 129, 2 [mr *die*]
 1rs *touch*, VI mrsā
 pári- *embrace*, x 34, 4
 1rs *be heedless*, IV mrsya
 āpi- *forget*, vi 54, 4
 1e, enc pis pin D *to me*, vii 63, 3,
 86, 3, 4, x 34, 13, G *of me*, ii 35, 1,
 vii 86, 2; vii 29, 2 [Gk. *moi*]
 1aujavatā, a *coming from Mūjant*, x
 34, 1
 ā, rel prn *who, which, that* N yās, i
 35, 6, 154, 12, 3, 4, 160, 4, ii 12, 1-
 7, 9-15, 33, 5, 7, iii 59, 2, 7, iv 50,
 1, 7, 9, vi 54, 1, 2, 4, vii 61, 1, 63,
 1, 3, vii 71, 4, 86, 1, vii 48, 10², 12,
 x 14, 5, 34, 12, 129, 7, i yā, iv 50,
 3, n yád, i 1, 6, ii 35, 15, vii 61,
 2, 63, 2, 103, 5, 7, x 15, 6, 90, 2³,
 12, 129, 1, 3, 4, 135, 7, with kim *ca*
whatever, v 83, 9, A yām, i 1, 4, ii
 12, 5, 7, 9, 35, 11, vii 48, 1, x 135,
 3, 4, I yēna, i 160, 5, ii 12, 4, iv
 51, 4, f yāyā, iv 51, 6, Ab yāsmād,
 ii 12, 9, G vāsa, i 154, 2, 3, 12

1 74, 14², 35, 7, v 83, 4³, vii 61,
 2, x 34, 4, f yāsyās x 127, 4, L.
 yāsmān, iv 50, 8, x 135, 1; du yāu,
 x 14, 11; pi N yé, i 35, 11, 85, 1,
 4, iv 50, 2, x 14, 3, 10, 15, 1-4, 8-
 10, 13², 14², 90, 7, 8, with ké *what-*
ever, x 90, 10, f yās, vii 49, 1, 2, 3;
 n yāni, ii 33, 13, yā, i 85, 12, ii
 33, 13³, iv 50, 9, vii 86, 5, A m
 yān, x 14, 3, 15, 13², G f. yāsām,
 vii 49, 3, L f. yāsu, iv 51, 7, vii
 49, 4⁴, 61, 5
 yaks-ā, n. *mystery*, vii 61, 5
 yaj *sacrifice*, I yāja; ipf. āyējanta, x
 90, 7, 16
 yaj-atā, a. *adorable*, i 35, 3, 4, ii 33, 10
 [Av *yazata*, from yaj *worship*].
 yaj-ātha, m *sacrifice*, v 11, 2 [yaj
worship].
 yāja-māna, m *sacrificer*, vi 54, 6 [pi
 pt Ā of yaj *worship*]
 yāj-us, n *sacrificial formula*, x 90, 9
 [yaj *worship*]
 yaj-ñā, m *worship, sacrifice*, i 1, 1, 4,
 ii 35, 12, iv 50, 6, 10, v 11, 2, 4;
 vii 61, 6, 7, x 14, 5, 13, 15, 6, 13,
 90, 7-9, 15, 16² [Av *yasna*, Gk. *ἀγνός*]
 yajñā-ketu, a (Bv) *whose token is sacri-*
fice, iv 51, 11
 yajdā-manman, a (Bv) *whose heart is*
set on sacrifice, vii 61, 4
 yajñ-īya, a *worthy of worship, holy*, iii.
 59, 4, *adorable*, x 14, 5, 6 [yajñā
worship]
 yat *array oneself*, I yāta pf i 85, 8,
 cs yātāya *marshal, stir*, iii 59, 1,
clear off, x 127, 7.
 yā-tas, adv *whence*, x 129, 6, 7 [prn.
 root yā]
 yā-ti, prn. *how many*, x 15, 13 [prn.
 root ya].
 yā-tra, rel. adv *where*, i 154, 5, 6; vii.
 63, 5, vii 29, 7, 48, 11, x 14, 2, 7,
 90, 16 [prn. root yā]
 ya-thā, rel. adv *how*, x 135, 5, 6, *so that*,
 ii 33, 15, unaccented = iva *like*, vii.
 29, 6 [prn. root yā]
 yathā-vaśām, adv *according to (thy, his)*
will, x 15, 14; 168, 4 [vāsa, m
will]
 yā-d, cj *when*, i 85, 3, 4, 5, 7, 9; iv 51,
 6, v 83, 2-4, 9, vii 103, 2-5, x 34,
 5, 90, 6, 11, 15; *in order that*, vii 71,
 4, *so that*, vii 86, 4, *since*, i 160, 2,

yād-i vā, c] *whether*, v 129 7, or, or else,
ibid [yā-d-i, i, i, adv + vā or]
y-ant, pr pt *going* vi 61 3 [i go]
yam *eat* i, *best* ou I yācha iv 51 10,
v 88 3, pf *ā yamre sumit* to (dat
iii 59, 8, s ao *tesou on* (dat), ii 35
15²
ādm- *extend* to (dat), i 85, 12
ā- *give* to (le) root ao inj yamrt, x
14 14
m- *best* ac, iv 50 10
prā *present* a *shue* of (gen), x 15, 7.
vi- *extend* to, i 85 12
I am-ā, m *god* of the dead, i 35, 6, x
14, 1-5 7-16, 15, 8, 135, 1 7
yās ās, a *glorious*, i 1, 3, iv. 51, 11,
viii 48, 5
yāhvī, f *swift* one, ii 33, 9, 35, 14
yā go, II yāti, i 35, 3⁸ 10, vii 49, 3,
x 168 1
ā- *come* i 35, 2, x 15, 9
ūpa ā- *come* *hither*, vii 71, 2
ā ūpa *come* *hither* to, vii 71, 4.
pāri prā- *proceed* around, iv 51, 5
yātayāj-jana, a (gov ed) *stirring* men,
iii 59 5 [yātāyant, pr pt es of yat
arran oneself + jāna man]
yātu-dhāna, m *soicorer*, i 35, 10 [yātú,
m *soicery* + dhāna *practising* from dhā
put, do]
yā-ma, m *course*, iv 51, 4 [yā go]
yā-man, n *course*, i 85, 1, *approach*, x
127, 4 [yā go]
ya *separate*, III. yuyōti, ii 33, 1 3, vii
71, 1 2, s ao *depart* from (ab), ii 33
9, cs *yavāya* *save* from viii 48, 5,
yāvāya *ward* off, x 127, 6²
yuk-tā, pp *yoked*, vii 63, 2 [yuj *yoke*,
Gk. (ευκτό-s, Lat *unctu*-s, Lith
junkta-s]
yuktā-giāvan, a (Bv) *who has* to work
the stones, ii 12, 6
yuj *yoke*, VII yunākti: pf yuyujé,
x 34, 11, i, ao *áyugdhvam*, i
85, 4
prā- *yoke* in front, i 85, 5
yudhya-māna, pr pt *ā fighting*; m
fighter, ii 12, 9 [yudh *fight*]
yúyudh-i, m *warrior*, i 85, 8 [from red
stem of yudh *fight*]
yuva-tī, f. *young* maiden, ii 35, 4 11 [f
of yúvan *youth*]
yúv-an, a *young*, ii 33, 11, m *youth*, ii
35, 4 [Lat *juven*-s]

dat yuvābhyām to *you two*, vii 61 7
[= yū- + am]
yuva-yū, a *undress*-ed to you, vii 71, 7
yūy-ām, p, prn pl N *you*, iv 51, 5;
vii 61, 7, 63, 6, 71 6, 86 8 [for
yūs-ām, Av yū, yūsem, Go yūs]
y g-a, m *acquisition*, vii 86, 8 [yuj
yoke]
yoj-ana, n *league*, i 35, 8 [yoking from
yuj *yoke*]
yó-ni, m *womb*, ii 35, 10, *abode*, iv 50.
2, x 34, 11, *residence*, viii 29, 2
[holder from ya *hold*]
yos-ā, f *woman*, x 168, 2
yos, n *blessing*, ii 33, 13, x 15 4

Ramh *hasten*, I rāmha, cs ramháya
cause to speed i 85, 5
raks *protect*, I raksa, i 35, 11, 160, 2,
iv 50, 2, vi 54, 5, viii 48 5 [Gk
αλεξω *wind* off']
ráksa-māna, pr pt. *ā protecting*, vii 61,
3 [raks *protect*]
raks-ās, m *demon*, i 35 10; v 83, 2.
raks-i-tr, m *guardian*, x 14, 11 [raks
protect]
raghu-patvan, a (Tp) *flying* *swiftly*, i.
85, 6 [raghú *swift* Gk ελαχύ-s]
raghu-syad, a *swift*-*gliding*, i 85, 6
[raghu *swift* + syand *run*]
rāj-as, n *space* av, i 35, 4 9, 154, 1,
160, 1 4 x 15, 2, 129, 1 [Gk ερεβος,
Go *ruqz*-a]
rán-ya, a *glorious*, i 85 10 [ran *rejoice*].
rá-tna, n *gift*, *treasure* i 5, 8 [rā *give*]
ratna-dhā, a (Tp) *bestowing* *treasure*, i
1, 1
rá tha, m *car*, i 35, 2 4 5, 85, 4. 5;
ii 12, 7 8, v 83, 3 7, vii 71, 2-4,
viii 48, 5, x 135, 3-5, 168, 1 [r go]
ráth-ya, a *belonging* to a car, i 35 6
rad *dig*, I ráda pf raráda, vii 49, 1.
radh-rá, a *rich*, ii 12, 6 [rádh *succeed*]
radh *make* subject, IV P rádhya red
ao, ii 33, 5
rap-as, n *body* in *army*, ii 33, 3 7
ram *set* at rest, IX ramnāti ipf ii 12,
2, I *ā rama* *rejoice* in (le), v 34, 13
ray-i, m *wealth*, i 1, 3, 85 12; iv. 50,
6 10, 51, 10, viii 48, 13, x 15, 7
11 [probably from ri = reduced form
of rā *give*]
ráv-a, m *roar*, iv 50, 1 4 5 [ru *cry*].
rás-mi, m *ray*, i 35, 7, cond, x 129, 5.

32. 12, III ipv 2 pl raridhvam, v 83, 6
 rāj *rule, over* (gen), I P rājati, 1 1, 8
 rāj-an, m *king*, 1 85 8, III 59, 4, IV 50, 7 9, VII 49, 3 4, 86, 5, VIII 48 7 8, x 14, 1 4 7 11 15, 34, 8 12, 168, 2 [rāj *rule*, Lat *reg-ō*]
 rāj-ant, pr pt *ruling over* (gen), 1 1, 8 [rāj *rule*]
 rājan-ya, a *royal*, m *warrior* (earliest name of the second caste), x 90 12
 rātri, f. *night*, 1 35, 1, x. 127, 1 8, 129, 2
 rādh-as, n. *gift, blessing*, II. 12, 14 [rādh *gratify*]
 rādho-cēya, n *bestowal of wealth*, IV 51, 3 [dēya, gdv. to be given from dā *give*]
 ri *release*, IX rināti, II 12, 3
 ānu- *flow along*, 1 85 3
 ric *leave*, VII P rinākti, VII 71, 1 [Gk λείπει Lat *linguo*]
 āti- *extend beyond* ps ipi āricyata, x 90, 5
 riś, f *injury*, II 35, 6
 riś *be hurt*, IV risyati, VI 54, 3, a ao inj, VI 54, 7 9, *injure*, VIII 48, 10
 riś *kiss*, II rēdhi, II 33, 13
 ruk-mā, m *golden gem*, VII 63, 4 [ruc *shine*]
 ruc *shine*, I róca, cs. rocāya *cause to shine*, VIII 29, 10
 ruc-ānā, it ao pt *Ā beaming*, IV. 51, 9
 ruj *burst*, VI. P rujā pf ruroja, IV 50, 5
 ruj-ant, pr pt *shattering*, x. 168, 1
 Rud-rā, m. name of a god, 1 85, 1, II 33, 1-9 11-13 15, pl = sons of Rudra, the Maru's, 1 85, 2 [rud *cry, howl*]
 rudh *obstruct*, VII runaddhi, runddhē, x 34, 3
 āpa- *drive away* rt ao arodham, x 34, 3
 rūś-ant, pr pt *gleaming*, IV 51, 9
 ruh *grow*, I rōhati, rōhate
 āti- *grow beyond* (acc), x 90, 2
 ā- *rise up in* (acc), VIII 48, 11
 rūpā, n *form* x 168, 4, *beauty*, 1 160, 2
 re-nú, m. *dust*, x 168, 1 [perhaps from ri *run* = *disperse*]
 ré-tas, n. *seed*, v. 83, 1. 4; x 129, 4 [ri *flow*].
 reto-dhā, m. *impregnator*, x. 129, 5 [ré-tas *seed* + dhā *placing*].

rebh-ā, m *singer*, VII 63, 3 [ribh *sing*]
 revāt, adv *bountifully*, II 35, 4 [n of revāt].
 re-vāt-i, f. *wealthy*, IV 51, 4 [f of revāt]
 re-vānt, a *wealthy*, VIII 48, 6 [re = *rai* *wealth*]
 rōdas-i, f *du the two worlds* (= heaven and earth), 1 85, 1, 160 2 4, II. 12, 1, VII 64, 4, 86, 1
 rāi, m *wealth*, VI 54, 8, VII 86, 7; VIII 48, 2, G rāyās, VIII 48, 7 [bestowal from rā *give*, Lat *re-s*]
 Rauhina, m name of a demon, II 12, 12 [metonymic son of Rohinī]
 Lak-sā, n *stake* (at play), II 12, 4 [token, mark lag attach]
 lok-ā, m *place*, x 14, 9, *world*, x 90, 14 [bright space = rok-ā *light*, cp Gk λευκό-s 'white', Lat. *lux, luc-is*]
 Vag-nú, m. *sound*, VII 103, 2 [vac *speak*]
 vac *utter*, III P. vīvakti, ao op, II. 35, 2, *speak*, ps ucyāte, x 90, 11; 135, 7 [Lat *voc-āre* 'call']
 ādhi- *speak for* (dat), VIII 48, 14
 prá- *proclaim*, 1 154, 1, VII 86, 4, *declare*, x 129, 6
 vác-as, n *speech*, v 11, 5 [vac *speak*; Gk ἔπος]
 vacas yā, f *eloquence*, II 35, 1
 vāj-ra, m *thunderbolt*, 1 85, 9, VIII 29, 4 [vaj *be strong*, Av *vazra* 'club']
 vājra-bāhu, a (Bv) *bearing a bolt in his arm*, II/12, 12 13, 33, 3
 vājra-hasta, a (Bv) *having a bolt in his hand*, II 12, 13
 vajr-in, m *bearer of the bolt*, VII 49, 1
 vatsā, m *calf*, VII 86, 5 [yearling from *vatas, Gk *Fēros* year, Lat *vetus* in *vetus-tas* 'age']
 vats-in, a, f -i, *accompanied by calves*, VII 103, 2
 vad *speak*, I. vāda, II 33, 15, op II. 35, 15, VII 103, 5²; x 34, 12
 āchā- *invoke*, v. 83, 1
 ā- *utter*, II 12, 15, VIII. 48, 14
 prá- *utter forth*, 15 ao, avādisur, VII. 103, 1
 sām- *converse about* (acc) with (inst), VII 86, 2
 vād-ant, pr pt *speaking*, VII. 103, 3
 6 7

van win, VIII. vanōti win [Eng win, cp Lat *venia* 'favour']
 ā-, ds vivāsa seek to win, II 33, 6, v. 83, 1.

van-ūs, m. enemy, IV. 50, 11 [eager, rival van win]

vāne-vane, lc. itv cd. in every wood, v. 11, 6

vand praise, I A vādate, IV 50, 7 [nasalized form of vad].

pāri- extol, with (inst), II 33, 12

vānda-māna, pr pt. A approving, II 33, 12

vap streve, I vāpati, vāpate.

nī- lay low, II 33, 11.

vapus-ya, a fair, I 160, 2 [vāpus, n. beautiful appearance].

vay-ām, prs prn N. pl we, I. 1, 7, II. 12, 15, III. 59, 3, 4, IV. 50, 6, 51, 11, VI 54, 8, 9, VII 86, 5; VIII 48, 9, 13, 14, x 14, 6, 127, 4 [Av *vaem*, Go. *waes*, Eng *we*]

vāy-as, n force, II 33, 6; VIII 48, 1 [food, strength vi enjoy].

vay-ā, f offshoot, II 35, 8

vayūnā-vat, a clear, IV 51, 1 [vay-ūnā]

vayo-dhā, m bestower of strength, VIII 48, 15 [vāyas force + dhā bestowing]

vār-i-man, n expanse, III 59, 3 [vr cover].

vār-i-vas, n. wide space, VII 63, 6, prosperity, IV 50, 9 [breadth, freedom: vr cover]

varivo-vit-tara, cpv m best finder of relief, best banisher of care, VIII 48, 1 [vāriyas + vid find]

vār-iyas, cpv a wider, II. 12, 2 [urū wide]

Vār-una, m VII 49, 3, 4; 61, 1, 4, 63, 1, 6; 86, 2, 3. 4, 6, 8, x 14, 7 [Gk *οὐρανός* 'heaven'; vr cover, encompass].

vār-na, m. colour, II 12, 4 [coating vr cover]

vārta-māna, pr pt. A, with ā rolling hither, I 35, 2 [vrt turn].

vārt-man, n. track, I 85, 3 [vrt turn]

vārdh-ana, n strengthening, II. 12, 14 [vrddh increase]

vārdha-māna, pr. pt. A. growing, I 1, 8 [vrddh grow].

vārvrt-āna, pl pt. A. int rolling about, x 34, 1 [vrt turn].

vars-ā, n rain, v. 83, 10 [vrs rain].

val-ā, m enclosure, care, IV 50, 5 [vr cover]

valgū-yā, den honour, IV 50, 7

vaś desire, II vāsti, s 1 vāsmi, II. 33, 13, pl 1 uśmasi, I 154, 6

1 vas shine, VI P. uchāti pf pl. 2. ūsa, IV 51, 4 [Av. *usanti* 'shines'].

2 vas wear, II. A vāste [cp Gk. *ἐν-νυμι* = *ἐννυμι*, AS *uerian*, Eng. *wear*].
 abhī-, cs clothe, I. 160, 2

3 vas dwell, I P vāsati [AS *wesan* 'be', Eng. *was*, in Gk *ἄστυ* = *ἄστυ*].

prā- go on journeys, VIII 29, 8

vas, enc prs prn. A you, I 85, 6, IV. 51, 10, 11, D to or for you, I. 85, 6, 12, IV 51, 4, x 15, 4, 6, G of you, II 33, 13; x 34, 12, 14 [Av *vō*, Lat. *vōs*]

vas-atī, f. abode, nest, x 127, 4 [vas dwell]

vas-ant-ā, m. spring, x. 90, 6 [vas shine]

vās-āna, pr pt. A clothing oneself in (acc), II 35, 9 [2 vas wear]

vās-istha, spv a best, m. name of a seer, VII 86, 5, pl a family of ancient seers, x 15, 8 [vas shine]

vās-u, n wealth, VI 54, 4, VII 103, 10; x 15, 7 [vas shine]

vasu-dēya, n granting of wealth, II 33, 7.

vāsu-mant, a laden with wealth, VII. 71, 3, 4

vāsn-ya, a for sale, x 34, 3 [vasnā, n. price, Gk *ἄγο-υ* = *ἄγο-υ* = *ἄγο-υ* 'purchase price', Lat *vēnu-m* = *ves-num*]

vās-yas, acc. adv for greater welfare, VIII. 48, 9 [cpv of vāsu good]

vās-yāms, cpv a wealthier, VIII 48, 6 [cpv of vas-u]

vah carry, draw, drive, I. vāha, VII. 63, 2, s ao āvāt, x. 15, 12 [Lat *veh-ere*, Eng *weigh*]

ānu- drive after: pf. anūhiré, x. 15, 8.
 ā- bring, I 1, 2, 85, 6; VII 71, 3; x. 14, 4

nī- bring pf ūhathur, VII. 71, 5.

vāh-ant, pr pt carrying, I 35, 5, bearing, II 35, 9, bringing, VII 71, 2.

vāh-ant-i, pr. pt f bringing, II. 35, 14.

vāh-nī, m driver, I 160, 3 [vah drive].

vā blow, II P. vāti [Av *vaiti*, Gk. *ἄναι* = *ἄ-φν-αι*; cf. Go. *waran*, German *wehen* 'blow']

prā- blow forth, v 83, 4

vā- and or IV 51, 4 x 15, 2 [Lat. *ve*].

vāc, ² voice vi. 103 1 4 5 6 8, x 34
 5 [vac peak, Lat *vac* = *vac* 9]
 vāc, a, ¹ *flut*, i 85, 5, *vorty*, ii. 12,
 15, v. 54, 5 [raj or *sting*]
 vāc, a, ² *aspirous of grain*, ii 35, 1
 āj-1, a ¹ *ov* v 54, 4 [vāc]
 vāc, m *part* i 85, 10
 vā-ta, m *und*, v 83 4 x 168 1 2 4
 [vāc *ep* Lat *vac* = *vac* 9] Gk *ἀήτης*
 vām, enc p ¹ p n ā A *go* tuo, iv
 50, 10, vii 61, 6³, 63, 5, 71, 1,
 D *for* *you* tuo, vii 61 2 5-, vii 71,
 1 G *of* *you* tuo, i 154, 6, iv 50, 11,
 v 61 1, 71, 3, 4
 vā-ma, n *wealth*, vii 71, 2 [vā = van
un]
 vāc, -ya, a *relating to the wind, aerial*
 x 90, 8 [vāc]
 vā-yū, m *wind*, x 90, 13 [vā blow]
 vār-ya, gdv *aspiral* i 35 8 [v choose]
 vāvas-at, p. pt int *louing*, iv 50, 5
 [vās low]
 vāvrdh-ānā, pr pt *Ā* *having grown*, x
 14, 3 [vrah *gr* u]
 vāśī, f *axe*, viii 29 3
 vāsar-ā, a *vernal*, viii 48, 7 [*vasar
spring Gk *ἔαρ*, Lith *vasara*]
 vās-tu, n *abode*, i 154 6 [vas dwell
 Gk *ἴστυ*]
 vi, m *bud*, i 85, 7, viii 29, 8, pl N
 vāyas, x 127 4 [Av *vi*, Lat *avi*-s]
 vi-kramani, n *u* *stride*, i 154, 2, x
 15, 3
 vi-caura-mānā, pf pt *Ā* *having strode*
out, i 154, 1 [ciam *s* ride]
 vi-carṣani, a *at*, i 35, 9
 vij, pl *stare at* pla., ii 12, 5
 vi-tata, pp *extended*, x. 129, 5 [tan
stri u]
 vi-taraṇa, adv *far away* ii. 33 2 [cpv
 of pio *vi* away]
 vi-tā, n *property*, x 34, 13 [pp of vid
find, acquire acquisition]
 1. vid *know*, ii P *vétti*, pl sb *know of*
 (gen , ii 85 2, apv *vidāhi*, viii. 48,
 8; p. *vēda*, viii 29, 6; s 2 *véttha*,
 x. 15, 13, 3 *vēda*, x. 129, 6³ 7², pl
 1 *vidmā*, x 15, 13 [Gk *οἶδα*, ἴδμεν,
 AS. *ic uāt*, *uē witon*, Eng. *I wot*, Lat
vid-ēre 'see']
 prá- know, x 15, 13
 2. vid *find*, VI *vindā*, vi 54 4, x 34,
 3², pf *viveda*, x. 14, 2, a ao, v 83,
 10; viii 48, 3
 ānu- find out, ii 12, 11; v. 11, 6.

ā-, s ao *win hither*, x. 15, 3
 nis- find out, x 129, 4
 v ā-ātha, m *divine worship*, i 85 1, ii
 12, 15 33, 15, 35. 15. viii. 18, 14
 [vidh *worship*]
 vi-dyūt, i *lightning*, ii 35, 9, v 83, 4
 [vi *afar* + *dyut shine*]
 vid-vāms. unrul p¹ pl *knowing*, vi 54,
 1 [Gk *φειδᾶς*]
 vidh *worship* VI *vidhā*, ii 35 12, iv
 50, 6, vi 54, 4, viii 48 12 13, x
 168, 4
 piati- pay *worship to*, vii 63, 5
 vidh-ant, pr pt m *worshipper* ii 35, 7.
 vi-dhāna; n *task*, iv 51, 6 [dis-position.
 vi *orp* + *dhāna* from *dhā* *put*]
 vi-pīca-am, acc int *to ask*, viii 86, 3
 vi-ra, a *wise*, iv. 50, 1, m *sage*, i 85,
 11, vii 61, 2; x 135, 4 [inspired:
vip tremble with emotion]
 vi-bhāt-ī, pr pt f *shining forth*, iv 51,
 1 10 11 [bhā shine]
 vi-bhīdaka, m a nut used as a die for
 gambling, viii 86, 6; x 34, 1 [probably
 from vi-bhīd *spl* *asunder*, but the
 meaning here applied is obscure]
 vi-bhrāja-māna, pr pt. *Ā* *shining forth*,
 viii 63, 3 [bhrāj shine; Av *brāzanti*
 'beams', Gk *φλέγω* 'flame']
 vi-madhya, m *middle*, iv 51, 3
 vi-rapśā, m *abundance*, iv. 50, 3 [vi
 + *rapś* *be full*]
 Vi-rāj, m name of a divine being
 identified with Purusa, x 90, 5² [far-
ruling]
 virā-sān, a *overcoming men*, i 35, 6
 [= viś-sāh for vira-sāh]
 vi-rūk-mant, m *shining weapon*, i 85, 3
 [iuc shine]
 vi-rūpa, a *having different colours*, vii.
 103, 6 [rūpā, n. form].
 Vivās-vant, m name of a divine being,
 v 11, 3, x. 14, 5 [vi + *vas shine*
afar]
 viś, f *settlement*, x 15, 2, *abode*, viii 61-
 3, *settler*, i 35, 5, *subject*, iv 50, 8
 viś enter, VI viśā
 ā- enter, iv 50, 10, viii 48, 12 15
 nī- come home, go to rest, x 34, 14, 168,
 3; s ao, *aviksmahi*, x 127, 4, *as*
veśāya cause to rest, i 35, 2
 viś-pāti, m *master of the house*, x 135, 1
 viśva, prn a *all*, i 35, 3 5, 85, 3 8,
 154, 2 4; ii 12, 4. 7. 9, 33, 3 10, 35,
 9 15, 50 6

9, vii 61. 1 5 7; 63, 1 6; x 15, 6, 90 3, 127 1, 168, 2
 viśvā-ta-, adv on every side, i 1, 4, viii 48 15 x 90, 1, in all directions, x 135 2
 viśva-dānim, adv always, iv 50, 8
 viśvā-deva, i [Bv] belonging to all the gods, iv 50, 6
 viśvā-panya i laden with all food, vii 71. 4 [psnya from psā eat]
 viśvā-rūpa i (Bv) omniform, i 35, 4, ii 33 16, v 83, 5
 viśva sambhū, a beneficial to all, i 160, 1 4 [śam prosperity + bhū being for, conducting to]
 viśvā-ha, adv always, ii 12, 15, viii 48, 14, -hā, id, i 160, 5, for ever, ii 35, 14
 viśvāh- adv always, i 160, 3 [viśvā āhā ul liq]
 viśve devās, m pl the all-gods, vii 49, 4, viii 48, 1
 viśva- III vivesti pf vivēsa, ii 35 12
 vi-sita, pp unfastened, v 83, 7 8 [vi + si bind]
 viśu-na, a varied in form, viii 29, 1
 viśucī, a f turned in various directions, ii 33 2 [f of viśv-añc]
 vi-sthā noṣṭi² x 168, 2
 Vis-nu, m a solar deity, i 85, 7, 154, 1 2 3 5, x 15, 3 [vis be active]
 viśv-añc, a turned in all directions, x 90 4
 vi-sargā, m release, vii 103, 9 [vi + srj let go]
 vi-sārjana, n creation, x 129, 6 [vi + srj let go]
 vi-srsti, f creation, x 129, 6 7 [vi + srj let go]
 vi-srasas, ab inf from breaking, viii 48, 5 [vi + sras fall]
 vi-hāyas, a mighty, viii 48, 11
 vī guide, II vēti, i 35, 9
 ūpa- come to (acc), v 11, 1
 vī-rā, m hero, i 85, 1, ii 33, 1, 35, 4 [Av vīra, Lat vir, OI fer, Go wan, Lith vīra, 'man']
 vīrā-vat-tama, spv a most abounding in heroes, i 1, 3
 virā-vant, a possessed of heroes, iv 50, 6
 virudh, f plant, ii 35, 8 [vī asunder + rudh grow]
 vir-yā, n heroic deed, i 154, 1 2,

i vr cover, V vinōti, vinute
 ā-, int ipf ā-varivai contain, x 129, 1.
 vi- uncloze, it ao avran, iv 51, 2
 2 vr choose, IX Ā vrnite, ii 33, 18; v. 11, 4, x 127, 8.
 vīk-a, m wolf x 127, 6 [Gk λύκο-s, Lat lupu-s, Lith vill-a-s, Eng wolf].
 vrk-ī, f she-wolf, x 127, 6
 vrktā-barhis, a (Bv) whose sacrificial grass is spread, iii 59, 9 [vikta, pp of vrj + barhis, q v]
 vrk-sā, m tree, v 83, 2, x 127 4, 135, 1 [vrk simpler form of vraśc cut, fell]
 vrj twist, VII vinākti, vrkté
 pāni- pass by, ii 33 14
 vrj-āna, n circle (= family, sons). vii. 61, 4 [enclosure = vrj]
 vināśa, pr pt Ā choosung, v. 11, 4 [vr choose]
 vrt turn, I Ā vārtate roll v 34, 9; cs vartāya turn, i 85, 9
 ā-, cs whul hither, vii 71, 3.
 nis-, cs roll out, x 135 5
 prá-, cs. set rolling, x 135, 4
 ānu prá- roll forth after, x 135, 1
 sám- be evolved, x 90, 14
 ādhi sam- come upon, x 129, 4
 Vr-trā, m name of a demon, i 85, 9; n foe (pl), viii 29, 4 [encompasser: vr cover]
 vr-tvā, gđ, having covered, x 90, 1
 vrdh grow, I vārdha, i 85, 7, ii 35, 11, cause to prosper, iv 50, 11, increase, pf vāvrdhūr, x 11 3, cs vārdhāya strengthen, v 11, 3 5
 vrdh-é, dat inf to increase, i 85, 1
 vrs rain, I vāisa rain is to ávarsis, v 83, 10.
 abhí- rain upon, ao vii 103, 3.
 vrsan-vasu, a (Bv) of mighty wealth, iv 50, 10 [vrsan bull]
 vís an, m bull, i 85, 7 12, 154, 3 6, ii 33, 13, 35, 13, iv 50, 6, v 83, 6 (with áśva = stallion), vii 61, 5; 71, 6, stallion, vii. 71, 3 [Av aršan, Gk. έρσην]
 vrsā-bha, m bull, i 160, 3, ii 12, 12, 33, 1 6-8 15, v 83, 1, vii 49, 1.
 vrsā-lā, m beggar, x 31, 11 [little man].
 vīsa-viāta, a (Bv) having mighty hosts, i 85, 4 [vrsan bull, stallion]
 vrs-ti, f rain, v 83 6 [vis rain]
 vr̥ṣṇyā-vant, a mighty, v 83, 2 [vr̥ṣṇ-

ved-ana, n possession, x 34, 4 [vid find, acquire]
 vedh-ās, m disposer, III. 59, 4 [vidh worship, be gracious]
 ven long, I P vėnati
 ānu- seek the friendship of x 135, 1
 volhř, n. vehicle, VII 71, 4 [vah draw
 -tr, Av iastar 'draught animal'
 Lat vector]
 va-, pel, II 33, 9. 10 [180]
 Vairūpā, m son of Virūpa, x. 14, 5.
 Vairvasvatā, m son of Vrasvant, x. 14, 1
 vā śya, m man of the third caste, x 90,
 12 [belonging to the settlement = viś].
 va.śvānara, a belonging to all men, epi-
 thet of Agni VII 49, 4 [viśvā-nara].
 vy-akta, pp distinguished by (inst), x.
 14, 9, palpable, x 127, 7 [vi+añj
 adorn].
 vyac extend, III P viryakti
 sām- roll up, ipf āvivyak, VII 63, 1
 vyāth icarier, I vyātha, VI 54 3
 v ātha-māna, pi pt Ā. quaking, II
 12, 2
 vyat f daybreak, VII 71, 3 [vi+vas
 shine].
 vy-oman, n hearen, IV 50, 4, x 14, 8,
 129, 1 7 [vi+oman of doubtful ety-
 mology].
 vray-ā, m pen, fold, IV. 51, 2 [vrj en-
 close].
 vra-tā, n will, ordinance, III 59, 2 3,
 V 83, 5, VIII. 48, 9; service, VI 54, 9
 [vr choose]
 vrata-cārin, a. practising a vow, VII. 103,
 1 [cār-in, from car go, practise]
 viāta, m troop, host, x 34, 8. 12
 Śams praise, I śāmsa, VII 61, 4 [Lat
 censeo]
 śāms-ant, pr pt praising, II 12, 14,
 IV 51, 7.
 śatā, n hundred, II 33 2, VII 103, 10
 [Gk. ékato-v, Lat centum, Go hund]
 śām-tama, spv a most beneficent, II. 33,
 2 13, x 15, 4 [śām, n healing]
 śaphā-vant, a. having hoofs, v 83, 5.
 śabāla, a brindled, x. 14, 10
 śām, n. healing, II. 33, 13, comfort, v
 11, 5, VIII 48, 4; health, x 15, 4,
 prosperity, VIII 86, 8²
 Śāmbara, m name of a demon, II.
 12, 11.
 śāy-āna, pr pt Ā lying, II 12, 11,
 VII 103 2 [śī lie]

śarād, f. autumn, II 12, 11; VII 61, 2;
 x 90, 6
 śār-u, f arrow, II 12, 10; VII 71, 1 [Go.
 haru-s]
 śārdh-ant, pr pt arrogant, II 12, 10
 [śrdh be defiant]
 śār-man, n. shelter, I 85, 12, v 83, 5;
 x 129, 1 [Lith szatma-s 'helmet',
 OG helm 'helmet']
 śāv-as, n power, v 11, 5 [śū swell]
 śaśam-ānā, pf pt Ā having prepared
 (the sacrifice), I 85, 12, II 12, 14;
 strenuous, IV 51, 7 [śam toil]
 śaśay-ānā, pf. pt Ā lying, VII 103, 1
 [śī lie]
 śās-vant, a ever repeating itself, many, II.
 12, 10, -vat, adv for ever, I 85, 5 [for
 śā+śvant, orig pt. of śū swell, Gk.
 á-navr-]
 śāktā, m teacher, VII 103, 5 [śak be
 able]
 śā order, II. śāsti, śāste.
 ānu- instruct, VI 54, 1
 abhī- guide to (acc), VI 54, 2
 śik-van flame (?), II 35, 4
 śiks be helpful, pay obeisance, I śiksa,
 III 59, 2 [ds of śak be able]
 śikṣa-māna (pr pt Ā), m. learner, VII.
 103, 5.
 ś ti pād, a. (Bv) white-footed, I 35, 5.
 śithirā, a loose, n freedom, VII 71, 5
 [Gk. καθapó-s 'free, pure']
 śivā, a. kind, x 34, 2
 śīśu, m child, II 33, 13 [śū swell, cp.
 Gk κνέω].
 śīśriy-ānā, pf. pt. Ā abiding, v 11, 6
 [śri resort]
 śi-tā, a cold, x 34, 9 [old pp of śyā
 coagulate]
 śirṣ-ān, n head, x 90, 14 [śir(a)s head
 +an, cp Gk κόρσ-η 'head']
 śuk-rā, a shining, I 160, 3, bright, II.
 33, 9, IV. 51, 9, clear, II 35, 4 [śuc
 be bright, Av. sux-ra 'flaming']
 śūc-i, a bright, I. 160, 1, bright, II 35, 8;
 IV 51, 2 9, v. 11, 1. 3, VIII 29, 5,
 clear, VII 49, 2. 3, pure, II 33, 13,
 35, 3² [śuc shine]
 śūbh, f. brilliance, = shining path (cog.
 acc), IV 51, 6
 śubh-āya, Ā adorn oneself, I 85, 3
 śubh-rā, a bright, I 35, 3, 85, 3, IV.
 51, 6 [śubh adorn]
 śumbh, adorn, I Ā śumbhate.

śūs-ka, a dry, vii 103, 2 [for sus-ka, Av *huš-ka*]
 śūs-ma, m. *vehemence*, ii 12, 1. 13, *impulse*, iv 50, 7, *force*, vii 61, 4 [śvas *blow*, *snort*]
 śū-ra, m. *hero*, i 85, 8 [Av *sūra* 'strong', Gk *α-κυρο-s* 'in-valid']
 śūdrā, m. *man of the servile caste*, x 90, 12
 śūśu-āna, pf pt A *trembling* (?), x 34, 6
 śūs-ā, a *inspiring*, i 154, 3 [śvas *breathe*]
 śrūv-ānt, pr pt *hearing*, vi. 54, 8 [śru *hear*]
 śrdh-yā, f *arrogance*, ii 12, 10 [śrdh *be arrogant*]
 śr crush, IX śrnāti.
 sām- *be crushed* ps ao śārī, vi 54, 7
 ścut drip, I ścōta, iv 50, 3
 śyā-vā, a *dusky*, i. 35, 5 [OSI. *si-vū* 'grey']
 śyenā, m. *eagle*, vii. 63, 5; m. *hawk*, x 127, 5
 śrād heart only with dhā = *put faith in*, *believe in* (dat), ii 12, 5 [Lat *cord*, Gk *καρδία* 'heart']
 śrāv-as, n *fame*, i 160, 5; iii 59, 7 [śru *hear*, Gk *κλέφος* 'fame', OSI *slovo* 'word']
 śravas-yū, a *fame-seeking*, i 85, 8.
 śrī-tā, pp *reaching to* (lc), v 11, 3
 śrī, f *glory*, i 85, 2, iv 33, 3; x 127, 1
 śru, V śrnōti, *hear*, ii 33, 4, x. 15, 5, pl 3 śrnvire = ps, x 168, 4
 śru-tā, pp *heard*, *famous*, ii 33, 11 [śru *hear*, Gk *κλυ-τός-s* 'famous', Lat *in-clu-tu-s* 'famous']
 śré-stha, spv a *best*, ii. 33, 3
 śró-tīa, n *ear*, x 90, 14 [śru *hear*].
 sraus-tī, f *obedient mare*, viii, 48, 2 [śrus *heav. extension of śru*]
 śva-ghn-in, m. *gambler*, ii. 12, 4
 śván, m. *dog*, x. 14, 10 11 [Av *span*, Gk *κύων*]
 śva-śrū, f *mother-in-law*, x 34, 3 [OSI *svekry*, *svekrūve*]
 śvity-āñc, a *whitish*, ii 33, 8 [śviti (akin to śvetā, Go. *hwerts*, Eng *white*) + āñc]
 Sās, nm *sex*, x 14, 16 [Av *švaš*, Gk. *ξ*, Lat *sex*, OI *sē*, Go. *saihs*, Eng *sex*]
 Sá, dem prn N. s m *that, he*, i. 1, 2 4
 a 154 5 160 2 12 1 14 22

13³, 35, 1. 4 5 8 10; iii 59, 2 8;
 iv 50, 5². 7 8, 51. 4, v 11, 2 6, 83,
 5, vii 61, 1 2, 86, 6, x 14, 14, 34,
 11; 90, 1. 5. 129, 7, as such = *thus*,
 ii. 12, 15; viii 48, 9 [Av. *hō*, Gk *ὅ*,
 Go *sa*]
 sam-yānt, pr pt. *going together*, ii 12, 8
 [sām + i go]
 sam-rarānā, pf pt *sharing gifts*, x.
 15, 8 [sām + rā *give*]
 sam-vatsarā, m *year*, vii 103, 1 7. 9
 sam-vid-ānā, pr pt *uniting*, with
 (inst), viii 48, 13, x 14, 4 [vid *find*].
 sam-vrj, a *conquering*, ii 12, 3
 sākhi-1, m *friend*, ii 35 12, vii 86, 4,
 viii 48, 4² 10, x 34, 2 5, 168, 3
 sakh-yā, n *friendship*, viii 48, 2
 sam-gāmana, m *assembler*, x 14, 1
 sac accompany, I *ā. sacate*, i 1, 9, vii.
 61, 5, *associate with*, viii 48, 10, *reach*,
 x 90, 16 [Gk *ἐπεραι*, Lat *sequitur*,
 Lith *seku*]
 sāc-ā, adv *pip with* (lc), iv 50, 11
 [sac accompany]
 sājan-ya, a. *belonging to his own people*,
 iv 50, 9 [sa-jana, *kinsman*]
 sa-jōsas, a *acting in harmony with* (inst),
 viii 48, 15 [jōsas, n *pleasure*]
 sat, n *the existent*, x 129, 1 [pr. pt. of
 as *be*]
 sāt-pati, m *true* (?) *lord*, ii 33, 12
 sat-yā, a *true*, i 1, 5. 6. ii 12, 15, x.
 15, 9 10 [sat, n *truth* + ya]
 satyā-dharman, a. (Bv) *whose ordinances*
are true, x 34, 8
 satyānrtā, n *Dv cd truth and falsehood*,
 vii 49, 3 [satyā + ānrtā]
 sad sit down, I P sīdati, i 85, 7, *sit*
down on (acc) a ao sadata, x 15, 11
 [Lat *sūdo*]
 ā- *seat oneself on* (acc), i 85, 6, *occupy*:
 pf sasāda, viii 29, 2.
 nī- *sit down*, pf (nī)sedur, iv 50, 3,
 inj sīdat, v 11, 2, *settle* pf s 2
 sasāttha, viii. 48, 9
 sād-as, n *seat*, iv 51, 8, viii 29, 9;
abode, i 85, 2 6 7 [Gk *ἔδος*]
 sādās-sadas, acc itv. cd. *on each seat*, x.
 15, 11.
 sā-dā, adv *always*, vii 61, 7, 63, 6, 71,
 6, 86, 8
 sa-dśā, a, f -ī, *alike*, iv 51, 6 [having a
similar appearance]
 sa-dyās, adv. *in one day*, iv. 51, 5, at

sadha-māda, m joint rear, x 14, 10
[co-revelry; sadha = sālā together]

sadhā-sīha, n gathering place, i 154,
1. 3.

san grān, VIII P sanōti, vi 54, 5

saraya, a old, iv 51, 4 [from sāna,
Gk ἔνο-s, OI sen, Lith sēnas 'old']

sārt, pr pt being, x 34, 9 [as be, Lat
(orae) sent-]

sam-dśś, f sight, ii 33, 1

sapta, nm seven, i 35, 8, ii 12, 3 12,
x 90, 15² [Gk ἑπτά, Lat septem, Eng
seven]

saptā-raśmi, a (Bv) seven-rayed, ii 12,
12, seven rayed, iv 50, 4

saptāśya, a (Bv) seven mouthed, iv 50,
4, 51, 4 [sapta + āśya, n mouth]

sāp-ti, m. racer, i 85 1 6

sa-prāthas, a (Bv) renowned, iii 59, 7
[accompanying by prāthas, n fame]

sa-bādhā, a zealous, vii 61, 6 [bādhā,
n stress]

sabhā, f assembly hall, x 34, 6 [OG
sippa 'kinship', AS sib]

samā, a level, v 83, 7 [Av hama 'equal',
Gk ὁμός-s, Eng same cp Lat sim-
-li s]

sam-āc, f battle, ii 12, 3

sām-ana, n festival, x 168, 2 [coming
together]

samanā, adv in the same way, iv 51, 8²
[inst, with shift of accent, from
sāmāna being together]

samānā, a, f. i, same, ii 12, 8, iv 51,
9, vii 86, 3, uniform, vii 63, 2, com-
mon, ii 35, 3, vii 63, 3, 103 6

samānā-tas, adv from the same place, iv
51, 8

sam-idh, f. faggot, x 90, 15 [sām + idh
kindle]

samudrā-jyestha, a. (Bv) having the
ocean as their chief, vii 49, 1 [sam-
udrā, m collection of waters + jye-
stha, spv chief]

samudrārtha, a (Lv) na ing he ocean as
their goal, vii 49, 2 [ā tha, m goal]

sam-rdh, f unison, vii 103, 5 [sām
+ rdh thine]

sām-prkta, pp mixed with (inst.), x 34,
7 [pre mix]

sam-pfcas, ab inf from mingling with
ii 35, 6 [pre mix]

sām-bhrta, pp collected, x 90, 8 [bhr
bear]

sam-rā, m sorcerer king vii 29 9

sa-yū, a united with (inst.), x 168, 2

sa-iātham, adv cog ice, on the same
car, with (inst.), v 11, 2, x 15, 10,
168, 2

sār-as, n lake, vii 103, 7 [sr ran].

saras-ī, f lake vii 103, 2

sārg-a, m herd iv 51, 8 [srj let loose]

sārt-ave, dat inf to flow, ii 12, 12 [sr
flow]

srp creep, I P sārpati

vī- sink off, x 14 9

sarpir-āsuti, i (Bv) having melted butter
as their draught, vii 29, 9 [sarpis (from
srp run = melt) + ā-suti brew from su
press]

sārva, a all, vii 103, 5, x 14, 16, 90,
2, 129, 3 [Gk ὅλο-s = ὅλ-fo-s, Lat.
salvu-s 'whole']

sārv-vira, a consisting entirely of sons,
iv 50, 10, x 15, 11

sarva-hūt, a (Tp) completely offering, x.
90, 8 9 [hu-t hu sacrifice + deter-
minative t]

sal-ilā, n water, x 129, 3, sea, vii 49,
1 [sal = sr flow]

Sav-i-tī, m a solar god, i 35, 1-6 8-
10, vii 63, 3, x 34, 8 13 [Stimulator
from sū stimulate]

sas sleep, II. P sāsati, iv 51, 3

sas-ānt, pr pt sleeping, iv 51, 5

sah overcome, I sāha; x 34, 9 [Gk ἔχω,
ao ἔσ(ε)χ-ov]

sāh-as, n might, iv 50, 1, v 11, 6² [san
overcome]

sa-hasra, nm a thousand, x 15, 10 [Gk.
χῆλοι, Lesbian χέλλιοι from χέλο]

sahāsra-pād, a (Bv) thousand-footed, x.
90 1 [pad foot]

sahāsra-bhīsti, a (Bv) thousand-edged,
i 85, 9 [bhīsti from bhī = hrs stick
up]

sahāsra-śīsan, a thousand-headed, x.
34, 14

sahasra-sāvā, m thousandfold Soma-press-
ing, vii 103, 10 [sāvā, m pressing
from su press]

sahasrākṣa, a (Bv) thousand-eyed, x 90,
1 [aksā eye = āksi]

sa-hūti, f joint praise, ii 33, 4 [hūti
invocation from hū call]

sā bird VI syāti

vi- discharge, i 85, 5

sā, dem pin N s f. that, iv 50, 11, vii.
86, 6, as such = so x 127, 4

sād-ana, n act x 125 5 [sād-ana]

sādhī-mṛ, a *belonging jointly, common* vii 63, 1 [sa-ādhāraṇa *nuring the same support*]
 sādhi-ū, i *good*, x 14, 10
 sādhu-vā adv *straightway*, v 11, 4
 Sādh-jā, m pl a *group of divine beings*, x 90, 7 16
 sād-as-i, a *bringing gain*, iii 59, 6 [san *gain*]
 sād-u, n m *back* ii 35 12
 sād-man, n *chant*, viii 29, 10, x 90, 9, 135, 4.
 sādya-ka, n *arrow*, ii 83, 10 [suitable for *haring si hui*]
 sārāṇeyā, m *son of Saramā*, x. 14, 10
 sāsanaśāna, n (Dv) *eating and non-eating things*, x 90, 4 [sa-aśana + anaśana].
 samhā, m *hon.*, v 83, 3
 sa-pour, VI. siñcā, i 85, 11 [OG *sīg-u* 'drip', Lettic *sik-u* 'fall' of water]
 sa-pour down, v. 83, 8
 sādhi repel, I. P. sēdhati.
 āpa- chase away, i. 35, 10.
 sādhi-u, m *ruer*, i 35 8, ii. 12, 3 12, *Indus*, v 11, 5 [Av *hind u-s*]
 svid-ānā, pf pt *Ā sweating*, vii 103, 8 [svid *perspire* Eng *sweat*].
 sīm, enc prn pel *him &c*, i 160, 2
 su press, V. sunōti, sunutē, V. 14, 13 [Av *hu*]
 sū, adv *well*, ii 35, 2, v 83, 7; vii 86, 8 [Av *hu-*, OI. *su-*]
 sū-kṛta, pp *well-made*, i 35, 11; 85, 9, *well prepared*, x. 15, 13, 34, 11
 su-kṛātu, a (Bv) *very wise*, v 11, 2; vii 61, 2 [krātu *wisdom*]
 sukratū-yā, f *insight*, i 160, 4
 su-ksatṛā, a. (Bv) *wielding fair sway*, iii 59, 4
 su-ksiti, f *safe dwelling*, ii 35, 15
 su-ga, a. *easy to traverse*, i 35, 11, vii 63, 6
 su-jānman, a (Bv) *producing fair creations*, i 160, 1
 u-tā, pp *pressed*, viii 48, 7, x 15, 3.
 sū-tasta, pp *well-fashioned*, ii. 35, 2 [taks *fashion*]
 utā-soma, (Bv) m *Soma presser*, ii. 12. 6
 su-tāta, a *easy to pass*, x 127, 6
 su-dāmsas, a (Bv) *wondrous*, i 85, 1 [dāmsas *wonder*]
 su-dāsa, a (Bv) *most skilful*, v 11, 1

su-dānu, a *bountiful*, i 85. 10, v. 61, 3
 su-dūgha, a (Bv) *yielding good milk*, ii. 35, 7 [dūgha *milking* dugh = duh].
 sū-dhita, pp *well established*, iv 50, 8 [dhita, pp of dhā *put*]
 su-drīś-tama, spv a *very proud*, i. 160, 2
 su-nithā, a (Bv.) *giving good guidance*, i 35, 7 10
 sunv-ānt, pr pt *pressing Soma*, ii 12, 14 15, vi 51, 6 [su *press*]
 sa-pātha, n *fair path*, vii 63, 6
 su-parṇā, a (Bv) *having beautiful wings*; m *bird*, i 35, 7
 su-palāśā, a *fair-leaved*, x 135, 1
 su-péśas, a (Bv) *well-ornamented*, ii 35, 1 [péśas, n *ornament*]
 su-praketā, a *conspicuous*, iv 50, 2 [praketā, m. *token*]
 su-prajā, a (Bv) *having good offspring*, iv 50, 6 [prajā]
 su-prātika, a (Bv) *lovely*, vii 61, 1 [having a *fair countenance* prātika, n]
 su-prāniti, a (Bv.) *giving good guidance*, x 15 11
 su-prapāna, a (Bv) *giving good drink*, n *good drinking place*, v. 83. 8
 su-bhāga, a *having a good share. opulent; genial*, vii 63, 1
 su-bhu, a. *excellent*, ii 35, 7 [sū *well* + bhu *being*]
 su-bhṛta, pp *well cherished*, iv 50, 7.
 sū-makha, m *great warrior*, i 85, 4
 su-matī, f. *good-will*, iii 59, 3 4, iv 50, 11; viii 48, 12, x 14, 6
 su-mānas, a (Bv) *cheerful*, vii 86, 2 [Av *nu manah-* *well-disposed*, cp second part of εὖ-μενῆς]
 sv-mīlikā, a (Bv) *very gracious*, i. 35, 10 [mīlikā, n *mercy*]
 su-medhas, a (Bv.) *having a good understanding, wise*, viii 48, 1
 su-mnā, n. *good-will*, ii 33, 1 6
 sumnā-yū, a *kindly*, vii 71, 3.
 su-rabhi, a *fragrant*, x 15, 12
 surā, i *liquor*, vii 86, 6 [Av *mura*]
 su-réśas, a (Bv) *abounding in seed*, i. 160, 3
 su-vāśas, a (Bv) *full of vigour*, x 11, 8
 su-vāc, a (Bv) *eloquent*, vii 103, 5
 suv-itā, n. *welfare*, v 11, 1 [su *will* + itā, pp. of i go *opposite of dur* + itā]

su-vidātra, a *bountiful*, x 14, 10, 15, 3 9
 su-vīra, a (Bv) *having good champions = strong sons*, i 85, 12, ii. 12, 15, 33, 15, 35, 15, viii 48, 14
 su-vīrya, n *host of good champions*, iv. 51, 10
 su-vrkti, f *song of praise*, ii 35, 15, vii 71, 6 [sū+ra-ti from *arc praise*, cp rc]
 su-vrjāna, a (Bv) *having fair abodes*, x. 15, 2
 su-śipra, a. (Bv.) *fair-lipped*, ii 12, 6, 33 5
 su-śeva, a *most propitious*, iii. 59, 4, 5, viii 48 4
 su-sakhi, m *good friend*, viii 48, 9 [sakhi *friend*]
 su-stuti, f *eulogy*, ii 33, 8 [stuti *praise*]
 su-srubbh, a *well-praising*, iv 50, 5 [stutn *praise*]
 su-lava, a (Bv) *easy to invoke*, ii 33, 5 [hāva *invocation*]
 sū, adv. *well*, v 83, 10 [= sū *well*]
 sū-nāra, a *bountiful*, viii 29, 1 [Av *hunarā*]
 sū-nū, m *son*, i 1, 9, 85, 1; viii 48, 4 [Av *hunū*, OG *sunu*, Lith *sūnu*, Eng *son*].
 sūpāyanā, a (Bv) *giving easy access, easily accessible*, i 1, 9 [sū+upāyana]
 sūr-a, m *sun*, vii. 63, 5 [svār *light*].
 sūrī, m *patron*, ii. 35, 6
 sūr-ya, m *sun*, i. 35, 7 9, 160, 1, ii 12, 7, 33, 1, vii 61 1, 63, 1 2 4, viii 29, 10; x 14, 12, 90, 13 [svār *light*]
 sr flow, III sīsarti
 ūpa-prā- *stretch forth to*, int. 3 s. sarsr-e, ii 35, 5
 srj emit, VI srjāti [Av *her²zarti*]
 āva- *discharge downward*, ii 12, 12, cast off, vii 86, 5
 ūpa- *send forth to (acc)*, ii 35, 1
 srp-rā, a *extensive*, iv 50, 2 [srp *creep*]
 sé-nā, f. *missile*, ii. 33, 11 [si *discharge*].
 senā-nī, m. *leader of an army, general*, x 34, 12
 só-ma, m. *juice of the Soma plant*, i 85, 10, ii 12 14, iv 50, 10, vii 49, 4, viii 48, 3 4² 7-15, x 14, 13, 34, 1, *Soma sacrifice*, vii. 103, 7 [su *press* Av *haoma*]

soma-pīthā, m. *Soma draught*, x. 15, 8 [pīthā from *pā drink*]
 som-in, a *soma-pressing*, vii. 103, 8
 som-yā, a *Soma-loving*, x 14, 6, 15, 1. 5 8
 saumanas-ā, n *good graces*, iii 59, 4; x 14, 6 [su-mānas]
 skand leap, I P skādati, int. inj. kaniskan, vii 103, 4
 skabhāya, den *prop, establish*, i 154, 1 [from skabh, IX skabhnāt.]
 skāmbh-ana, n. *prop, support*, i 160, 4.
 stan thunder, II P, cs stanāyati, id., v 83, 7 8 [Gk στέρνω 'lament'].
 stan-ātha, m *thunder*, v 83, 3
 stanāvāt, pi pt. *thundering* v 83, 2; x 165 1
 stanayi-tnū, m *thunder*, v 83 6
 stabh or stambh *prop, support*, IX. stabhnāti, ii 12, 2
 ví- *prop asunder*, pf. tastambha, iv 50, 1, vii 86, 1.
 stāv-āna, pr pt. Ā = ps. *being praised*, ii 33, 11 [stu *praise*]
 sthi-rā, a. *firm*, ii 33, 9, 14 [sthā *stand*].
 stu *praise*, II stāuti, ii 33, 11, v 83, 1.
 prá- *praise aloud*, i 154, 2
 stu-tā, pp *praised*, ii 33, 12
 stuv-ānt, pr pt. *praising*, iv 51, 7, vi. 54, 6.
 ste-nā, m. *thief*, x 127, 6 [stā *be stealthy*].
 sto-trī, m. *praiser*, vi. 54, 9, vii 86, 4 [stu *praise*].
 sto-ma, m *song of praise*, ii. 33, 5, vii. 86, 8, x. 127, 8 [stu *praise*]
 stóma-tasta, a (Tp) *fashioned into (= being the subject of) praise*, x. 15, 9
 strī, f. *woman*, x 34, 11 [Av. *strī*]
 sthā *stand*, I tistha, pf. tasthur, i. 35, 5; rt ao s 3 ásthāt, i 35, 10; iv 51, 1, pl 3 ásthur, iv 51, 2 [Av. *hīstati*, Gk *ίστημι*, Lat *sisto*]
 āti- *extend beyond*, x 90, 1
 ādhi- *ascend*, x. 135, 3, *stand upon*, i. 35, 6
 āpa- *start off*, viii 48, 11.
 abhī- *overcome*, iv 50, 7
 ā- *mount*, i 35, 4, *mount to (acc.)*, i. 85, 7, occupy, ii 35, 9
 ūd- *arise*, v 11, 3
 ūpa- *approach*, rt ao *asthita*, x 127, 7

prá- *sleep forth*, x 14 14.
 spás, m *spy*, vii 61, 3 [Av *spas*, cp Lat *au-spec*, Gk *σῶω* 'owl']
 spr *win*, V. *spnóti*.
 nís- *rescue*, it ao. 2. du *spartam*, vii 71, 5
 sprh, cs *sprháya long for*, x 135, 2 [Av *sper^{zante}*]
 sphúr *spurn*, VI *sphurá*, ii 12, 12, *spring*, x. 34, 9 [Av *sparanti*, Gk *σπαίρω* 'quiver', Lat *speno*, Lith *spiru* 'kick', OG *spurnu* 'kick']
 sma, enc pel *rust, indeed*, ii 12, 5 [180]
 syá, dem. pin *that*, ii 33, 7 [OP *hya*, f *hyā*; OG f *su*]
 syand *flow*, I *syándate*, v 83, 8.
 syúma-gabhastí, a. (Bv) *drawn with thongs*, vii 71, 3 [syū-man *band*; Gk *ὑμῶν* 'sinew']
 syoná, n *soft couch*, iv 51, 10
 siáma, m *disease*, viii 48, 5
 sru *flow*, I. *sráva*, vii 49, 1 [Gk *ρέει* 'flows']
 svá, poss prn *own*, i 1, 8, ii 35, 7, iv 50, 8, vii 86, 2 6, x 14, 2 [Av *hva*, Gk *σός*, *ός*, Lat *suu-s*]
 svá-tavas, a. (Bv) *self strong*, i 85, 7
 1 *svadhā*, f *funeral offering*, x. 14, 3 7, 15, 3 12-14
 2 *sva-dhā*, f *own power*, x 129, 2, *energy*, x 129, 5, *vital force*, ii 35, 7; *bliss*, i 154, 4 [svá *own* and dhā *put*; cp Gk *ἔθος* 'custom']
 svadhā-vant, a. *self-dependent*, vii 86, 4 8
 sv-ápas, a. (Bv.) *skilful*, i 85, 9 [sú + ápas 'doing good work']
 sváp-na, m *sleep*, vii 86, 6 [Gk. *ὑπνο-s*, Lat *somnu-s*, Lith *sāpna-s*]
 svayam-já, a *rising spontaneously*, vii 49, 2
 sva-y-ám, ref pin *self*, ii 35, 14, of *their own accord*, iv 50, 8 [115a]
 svar, n *light, heaven*, ii 35 6, v 83, 4
 sva-rá, m *sovereign ruler*, x 15, 14
 sváru, m *sacrificial post*, iv 51, 2
 svar-vid, m *finder of light*, viii 48, 15
 svá-vant, a *bountiful*, i 35, 10 [possessing property svá, n]
 svásr, f *sister*, vii 71, 1, x. 127, 3 [Lat *soror*, OSi *sestra*, Go *swis^{ra}*, Eng *sister*]
 sv-asti, f n *well-being*, i 1, 9, 35, 1, ii 33, 3, vii 71, 6, 86, 8, x 14, 11,

pl *blessings*, vii 61, 7; 63, 6 [sú *well* + *asti being*]
 svād-ú, a. *sweet*, viii 48, 1 [Gk *ἡδύ-s*, Lat *svāvi-s*, Eng *sweet*]
 sv-ādhí, a. (Bv) *stirring good thoughts*, vii 48, 1.
 sv-ābhú, a *invigorating*, iv 50, 10
 svāhā, i) *hail*, as a *sacrificial call*, x 14, 3.
 svid, enc emph. pel, iv 51, 6, x 34, 10, 129, 5², 135, 5; 168, 3
 Ha, enc emph pel, i 85, 7, vii 86, 3; x 14, 13, 90, 10 16, 129, 2 [later form of gha]
 ha-tvā, gd *having slain*, ii 12, 3 [han *strike*]
 han *slay*, II *hānti*, i 85 9, ii 33, 15, *smite*, v 83, 2³ 9 I *jaghna sla*, viii 29, 4, pt *jaghāna*, ii 12, 10 11, ps *hanyāte*, iii 59, 2, ds *jaghāmsa*, vii 86, 4
 han-tí, m. *slayer*, ii 12 10
 hár-as, n *wrath*, viii 48, 2 [heat, from hr *be hot* Gk *θερός* 'summer']
 hár-i, m *bay steed*, i 35, 3 [Av *caru* 'yellowish', Lat *helu s*, Lith *celu*, OG *gelo*]
 hár-ita, a *yellow*, vii 103, 4 6. 10 [Av. *caru* 'yellowish']
 háry-asvi, a. (Bv) *drawn by bay steeds*, viii 48, 10
 hāv-a, m *invocation*, x 15, 1 [hū *call*]
 havana-śrūt, a. (Tp) *listening to invocations*, ii 33, 15 [hāvana (from hū *call*) + śrú *hearing from* śru *hear with determinative t*]
 havir-ād, a. (Tp) *eating the oblation*, x. 15, 10 [havis + ad]
 havis-pā, a *drinking the oblation*, x 15, 10 [havis + pā]
 hav-is, n *oblation*, ii 33 5, 35, 12, iii 59, 5, iv 50, 6, vi 54, 4, viii 48 12 13, x 14, 1 4 13 14, 15, 8. 11 12, 90, 6², 168, 4 [hu *sacrifice*]
 hāv-i-man, n *invocation*, ii 33, 5 [hū *call*]
 hav-ya, (gdv) n *what is to be offered, oblation*, iii 59, 1, vii 63, 5, 86, 2, x 14, 15, 15, 4 [hu *sacrifice*]
 havya-vāhana, m *carrier of oblations*, v 11, 4 [vāhana from vah *carry*]
 havya-sūd, a. (Tp) *sweetening the oblation*, iv 50, 5 [sūd = svād *sweeten*]
 hásta, m *hand*, ii 33, 7, vi 54, 10;

hāsta-vant, a. *having hands*, x. 34, 9.
 1. *hā leave*, III. P. jakāti.
 āva-, ps. *hiyate, be left behind*, x. 34, 5.
 2. *hā go away*, III. A. jihite.
 āpa- *depart*, vii. 71, 1: 3. s. sb. s. ao.
 hāsate, x. 127, 2.
 ād- *spring up*, v. 83, 4.
 hā. cf. *hā*, i. 85, 1; 154, 5; 160, 1; ii. 35, 1, 5, 9; iv. 51, 5; viii. 48, 6; since. viii. 48, 9; x. 34, 11; *pray*, x. 14, 4.
 hims, *injure*, VII. hināsti *injure*; isao. inj., x. 15, 6 [probably a ds. of *han strike*].
 hī-tā, pp. *placed*, v. 11, 6 [later form of *dhāta* from *dhā put*; Gk. *θετό-ς set*].
 hī-trāva, gd. *leaving behind*, x. 14, 8 [1. *hā leave*].
 himā, m. *winter*, ii. 33, 2 [Av. *zima*, Osk. *zima* 'winter'; Gk. *ζῆμα-ς* 'subject to bad storms', 'horrid'].
 hīraṇ-ra, n. *gold ornament*, ii. 33, 9.
 hīraṇya-dā, a. (Tp.) *giver of gold*, ii. 35, 10.
 hīraṇya-pāṇi, a. (Bv.) *golden-handed*, i. 35, 9.
 hīraṇya-praṭga, a. (Bv.) *having a golden pole*, i. 35, 5.
 hīraṇya-ya, a. *golden*, i. 35, 2; 85, 9; ii. 35, 10; viii. 29, 1.
 hīraṇya-rūpa, a. (Bv.) *having a golden form*, ii. 35, 10.
 hīraṇya-varṇa, a. (Bv.) *golden-coloured*, ii. 35, 9-11.

hīraṇya-śamī, a. (Bv.) *having golden pins*, i. 35, 4.
 hīraṇya-samdrś, a. (Bv.) *having a golden aspect*, ii. 35, 10.
 hīraṇya-hasta, a. (Bv.) *golden-handed*, i. 35, 10.
 hīraṇyākṣā, a. (Bv.) *golden-eyed*, i. 35, 8 [aksā = *akṣi eye*].
 hīd *be angry*, I. hēḍa: pf. jihīla, x. 34, 2.
 hī-nā, pp. *forsaken*, x. 34, 10 [*hā leave*].
 hu *sacrifice, offer*, III. juhōti, iii. 59, 1; x. 14, 13-15.
 ā- *offer*, iii. 59, 5.
 hū *call*, I. A. hāvate, ii. 12, 8, 9; 33, 5; VI. A. huvé, vii. 61, 6; 71, 1; x. 14, 5.
 hr *be angry*, IX. A. hrñite, ii. 33, 15; with (dat.), vii. 86, 8.
 hṛd, n. *heart*, ii. 85, 2; v. 11, 5; vii. 86, 8; viii. 48, 4, 12; x. 129, 4 [Av. *zard*].
 hṛd-aya, n. *heart*, x. 34, 9.
 he-ti, f. *dart*, ii. 33, 14 [*hi impel*].
 he-tú, m. *cause*: ab. hetós *for the sake of*, x. 34, 2 [*impulse*: *hi impel*].
 hó-tr, m. *invoker*, i. 1, 1, 5; v. 11, 2 [*hū call*].
 hotrā-vid, a. (Tp.) *knowing oblations*, x. 15, 9 [hó-trā, Av. *zao-thra*; cp. Gk. *χού-ρα* 'pot'].
 hvā *call*, IV. hvāya, i. 35, 14.
 vi- *call divergently*, ii. 12, 8.

GENERAL INDEX

The letters a, b, c, d following the references to hymns indicate the first, second, third, and fourth Pāda respectively of the stanza.

Accent, in Sandhi kóśś 'va, vi 54, 3, sūnāvé 'gne, i 1, 9, brāhmanò 'sya, x 90, 12 a, Svarita followed by Udātta nv antár, vii 86, 2, kvedānim, i. 35, 7 c, tanvā súśujānah, x 34, 6 b, vapusyē ná, i. 160, 2 c; Udātta changed to Svarita. tē 'vardhanta, i. 85, 7 a, in compounds. Dvandvas, dyāvā-prthivī, i 35, 9 b; 160, 2; Karmadhārayas, su-āvān, i. 35, 10 b, āsaścant, i 160, 2; sūmakhāsas, i 85, 4 a; ā-ksīyamānā, i. 154, 4 b; sūtastam, ii 35, 2 a, āhitam, viii 29, 4; Tatpurusas, Parjanya-jinvitām, vii 103, 1 c; devāhitim, vii 103, 9 a; kavi-śastās, x 14, 4 c; Agni-svāttās, x 15, 11 a, ekaparāśya, x 34, 2 c, Bahuvihiḥ, su-parnās, su-nīthās, i 35, 7 a b; a-renāvas, i. 35, 11 b; su-dāmsasas, i 85, 1 b, huranyāksās, i 35, 8 c, uru-vyācasā, i 160, 2 a; āsu-hēmā, su-pēśasas, ii 35, 1 c d, ān-āgās, v 83, 2 c, viśvā-caksās, uru-cāksās, vii 63, 1, tri-vandhurās, vii 71, 4 b, su-sakhā, viii 48, 9 d, governing compounds, yāvayāj-janas, iii 59, 5 b; in declension, nadyas, ii 35, 3 b, dādhat, i 35, 8 d, grnaté, iii 59, 5 b, nidhinām, viii 29, 6, bahūnām, ii 35, 12, prthivyās, i 35, 8 a; 160, 1 a, in syntax. at beginning of sentence, ii 35, 12 c, iv 50, 2 d 11 c; v 83, 4 a b 7 a, vii 63, 4 d, 71, 2 d (iii), 86, 1 d, viii 48, 6 b. 8 a, x 15, 4 b, 34, 4 d. 14 a, with kuvit, ii 35, 1 c 2 b; iv. 51, 4 a, of cd verb, i 35, 9 c, v 83, 4 a b, shift of, jūstam, iii 59, 5 c, didḥksu, vii 86, 3 a, viśvā-, i 160, 1 a 5 c, catur-, iv. 51, 5 d, amuyā, x 135, 2 b.

Accusative, double, ii 33, 4, 35, 1, iv 51, 11 b; of goal, x 14, 13 c; of time, vii 103, 1 a; x 168, 8 b.
Agni, description of, pp. 1-8, viii. 29, 2
Ahura = Asura, meaning of, i 35, 7; in Avesta, pp 119, 124.
Alliteration, x 14, 7 a b 9.
Ambiguity, intentional, vii 103, 8 c. 9 d.
Ambiguous form: śāmsā, 2. s ipv or 1 s sb; vii. 61, 4 a.
Āmredita compounds: divé-dive, i 1, 3. 7, grhé-grhe, v. 11, 4 b, vānevane, v. 11, 6 b, gātre-gātre, viii. 48, 9 b; piba-piba, see note on x. 14, 7.
Anaphoric repetition Agnis, v. 11, 4, ārhan, ii 33, 10; ayāmsam, ii 35, 15 a b, iyām, vii 71, 6, āva, vii 86, 5, u, x 127 3; kās, x 135. 5, tūbhyam, v 11, 5, tvām, viii 48, 15; té, x 15, 5, ii, x 127, 5, Pūsā, vi. 54, 5, Mitrās, iii 59, 1, mā, ii 33, 4; x 135, 2 3 (yām kumāra), yās, ii. 12, 1-4 &c, yāsyā vraté, v 83, 5, yāsu, vii 49, 4, yé, x 15, 2, ví, ii 33, 2; sám, x 14, 8, hváyām, i 35, 1; use of sá, i 1, 9, v 11, 6, of té, x 15, 7 d.
Angrases, description of, viii 29, 10.
Antithesis: pracyāváyanto acyutā, i. 85, 4 b, éko tribhis, i 154, 3 d; éko viśvā, i 154, 4 d; páre āvare, ii 12, 8 b, samānām nānā, ii 12, 8 c d; sám úpa, ii 35, 3 a; pihmānām ūrdhvāh, ii 35, 9 b, jigrtām jajastām, iv 50, 11; āsammrstah súcih, v 11, 3 a; ānāgās duskṛtah, v 83, 2 c d; āyajvanām yajñāmanmā, vii. 61, 4 c d, kṛsnīr aruśāya, vii 71, 1 b, ācetayad acītah, vii 86, 7 c, samānām virūpāh, vii. 103, 6 c,

- āmartyo mārtyān, vii 48, 12 b si-
 ékam, x. 14, 16 b, nicā upari, a-
 hastāso hāsta-vantam, śītān nu dah-
 anti, x 34, 9 d; éka viśvātaḥ, x
 185, 3 c.
- Antithetical accent i 35, 9 c; 85, 7 b
 ii. 35, 3 a, iv. 51 11 d (ca-ca), v 83
 4 a b; x 129 5 b.
- Anudāttas following a Svanta, un-
 marked vii. 61, 2.
- Aorist, characteristic use of, vii. 29, 3
- Apas Waters, description of, pp 115-16
- Apām nāpāt, description of, pp 67-8
- Apposition, adjective in, i 85, 12 b,
 substantive in, x 90, 15 d
- Asvins, description of pp 128-30, vii
 29, 8.
- Aspiration, initial, ii 12, 10 b (ś):
 v 11, 4 c (h), vi 54 10 b (h); vii
 103, 10 b (h); vii. 48, 10 b (h), x
 14, 14 a (h), 15, 12 b (h), 90 6 d (h),
 129, 2 d (h); loss of, i. 160, 3 d
 (dukṣata).
- Asyndeton, i 1, 3 a; 35, 10 c, 85, 9 d,
 160, 5 b. iii 59, 9 a; iv 50, 11 d, vii
 61, 4 a; 68 1 c 4 d. 6 b; 71, 1 d, x
 15, 4 d, 127, 6 a; &c. &c
- Atris, p 152.
- Attraction, of antecedent v 50, 8 x
 15, 6; 127, 4 b, of case, vii 48 5 c,
 x. 14, 2 c, of gender, i 35, 6 a, 151,
 5 c; x. 129, 4 b; of number, x 90,
 12 b; of number and gender, x 90,
 8 c
- Autumns = years of life, vii 61, 2.
- Avesta, pp 44, 67, 79, 116, 119, 124,
 185 154, 171, 212
- Bud said of Savitr, i 35, 7 a
- Brhaspati, description of, pp. 83-4.
- Brāhmanas, ritual of, vii 103, 8.
- Cadence, trochaic (of Gāyatrī), vii.
 29, 7.
- Caesura, irregular long syllable after,
 i. 35, 8 b d, v 11, 3 c; after third
 syllable, vii. 61, 1 d; hiatus after, vii
 71, 6 a; a preceding o not shortened
 before a, i. 35, 11 a
- Case-form retained in compound, ii.
 33, 2 a (tvā-).
- Castes in RV, only mention of, p 195
- Cerebralization, of n in external
 Sandhi, ii. 33, 3 c (nas); vii 48, 4 d
 (nas) 7 c (nas); in internal
- v 33 8 d (suprapanām); x 15, 11 b
 su-pranītayās), of a i 85, 3 c (vi-
 syanti), 6 a (raghu-syādas), 154,
 2 b (giri-sthās), i. 33, 4 b (dū-
 stutī), iv 50 3 b (lī sadur); vii.
 103, 7 c (pāri stha) 8 c (asvidānās);
 vii 48, 9 b (ni-sasāttha), 9 d (u-
 sakhā) in all the above cases the
 Sandhi is annulled in the Pada text.
- Change from sing to pl, syntactical,
 iv 51, 11, from 2 to 3 prs, i 85, 5;
 ii 33, 1, from 3 to 2 prs, i 85, 4;
 ii 12, 15, 35, 6 a b; vii 103, 5 d
- Clonate acc, i 154, 2 a; iv 51, 6 c, v.
 11, 6 c vii 49, 4 b; vii 29, 1 b. 7 a;
 x 14, 10 d, 15, 10 b, 34, 13 a; 185,
 2 c
- Collective use of singular ii 33, 1 c
 (ārvat) 3 a (jātā); vii 103, 2 a
 (enam) 4 c (mandūkās) 1 c 6 d 8 a
 (vāo)
- Comparative pcl to be supplied, vii
 103 1 b 7 a
- Compound first member in Pada text,
 unchanged, iv. 50, 10 b (vraṇ-va-ū),
 interpreted in the RV itself, x. 15,
 12 a (jātāvedas)
- Concord, of śatām, ii 33, 2, of sahas-
 ram, x 15, 10 c iii, vii 48, 1 c
 (yām for yād), iv 51, 9 c (m adj.
 with f noun)
- Contraction, irr secondary, vii 86, 4 d
 (turéyām).
- Creation, hymn of, pp 207-11.
- Dative, of advantage, ii 35, 7 d;
 11, 1 d; x 34, 6 d, final, i 85, 9 c
 ii 12, 9, 33, 3; v 11, 1 b 2 d, vii.
 86, 7 d; vii 48, 10 d
- Dice hymn x 34, pp 186-95
- Dissyllabic pronunciation of long
 vowels, i. 35, 8 b (trī), 154, 1 d
 (trēdhā) 3 a (śūsām), vi 54, 10 a
 (parāstād); vii 63, 6 a (nū), 86, 4 a
 (jyēsthām), vii 29, 6 (nadhīnām).
- Doubtful interpretation, i 85, 11 a
 (disā), 154, 6 b (ayāsas), 85, 4
 (makhā), 160, 1 c (dhīśāne), ii 12
 1 b (paryābhūsat). 3 b (apadhā);
 33, 2 a b 3^r, 4 a (āsmerās) c (śik-
 vabhis) 7 c (kītās) 6 (a-d). 9 d (yah-
 vīs) 14 d (kais), iv. 50, 2 (a-d);
 51, 1 b (vayūna). 4 d (saptāsyē), vii.
 61, 2 d. 5, 71, 4 d (viśvāpsnyas);

6 c (upān.), 6 d (prayotā, 103 5 c (samfādhā, viii 48, 2 d (śīṣṭi, x 14, 2 d (enā, jajhānās, 12 a (udumbal, 16 a b, 15, 3 b (nā-pātam), 8 b (anūhīrē), 34, 6 b (sū-śujānas), 90, 2 d (atirōhati), 129 5 a (raśnis, 135, 5 d (anudēyī, 6 a-d, 168, 2 a (visthās)

Dual, compounds, ii 12, 13 (members separated); ending au, when used, vii 61, 7 b, irregularly used for ā, x 14, 10 a b, 11, 12

Durga, ii 12, 3, 35, 10.

Dvandva compounds, not analysed in the Pada text, vii 49, 3 b latest form of, x 90, 4 d (sāśanānaśanē)

Dyāvā-Prthivī, description of, pp 36-7

Elliptical vocative, vii 61, 1 a (Varu-na).

Emendation of the text, i 85, 9 c (nā-yāpāmsi)

Etymology, of Agnī, p 3; of India, p 44, of Pūsān, p 111, of Marūt, p 22; of Rudrā, p 57, of Usās, p 93, of Sūrya, p 124, of Vārūna, p 135; of Vāta, p 216; of vidātha, i 85, 1 d, of Visnu, p 31

Eyes of night = stars, x 127, 1 b

Fathers, see Pitaras

Frogs, rain-producing hymn addressed to, pp 141-7, compared with Brahmins, vii 103 8 a

Funeral hymn, pp 164-75

Geldner, Prof ii 35 9, x 15, 3

Gerund, agreeing with acc., x 14 5 d, 34, 11 a

Governing compound, i 160, 1 b (dhāra-yāt-kavi), iii 59 5 b (yātayājjanas)

Haoma = Soma, pp 154, 155

Hiatus in Samhitā text, iii, v 11, 5 b (manisā iyām), vii 71, 6 a (manisā iyām), x 129, 5 d (svadhā avāstāt)

Identical Padas, viii 48, 11 d (= i 113, 16 d), viii 48, 13 d (= iv. 50, 6 d)

Imperfect, irr use of (= aorist), viii 48, 11 b

Impersonal use of verb, x. 34, 11 a (tatāpa)

Incidental deities, i 85, 7 c (Visnu),

v. 83, 6 a (Maruts); viii 48, 10 b d (India) 12 a (Pitaras); x. 127, 7 c (Usas).

Indefinite pronoun, v. 83, 9 d (yāt kīm ca)

Indicative = imperative, ii 33, 3 (parsi) Indo-European period, pp. 44, 67 180, 154, 212.

Indo-Iranian period, pp 135, 151

India, description of, pp 41-4, viii. 29, 4.

Infinitive, acc, vii. 86, 3 b (vi-pfcham); viii. 48, 10 d (pratīram); dat., with ps sense, x 14, 2 b (āpabhartavān), with attracted acc. (drśāye sūryāya), with kr = cause to (cakrīrē vrdhē)

Initial s added to kr, x 127, 8 a (nīr askṛta); 135, 7 d (pāriskṛtas)

Injunctive, doubtful, i 85, 11 d (tarpayanta)

Instrumental, contracted, ii. 33, 3 c (svastī, 4 b (dūstutī, sāhūtī) 6 c (ghṛnī), local sense of, x 168, 1 d. 3 a.

Jacobi, Professor, vii. 103, 9.

Juxtaposition of similar forms, i 1, 5 c (devó devébhīh), 160, 1 d (devó devī); 3 a b (pavitravān punātī), ii 12, 1 b (devó devān); 33, 3 b (tavāstamas tavāsām). 8 b (mahó mahīm), 35, 3 c (śúcim śúcayah); 4 a (yuvatāyo yūvānam), 5 b (devāya devīh), iv 51, 4 d (revatī revātī), 6 b (vidnānā vidadhūr), 50, 7 c (sūbhrtam bibhārtī); v 11, 4 d (vrnānā vrnate), 83, 10 (āvārsīr varsām), vii 86, 7 c (ācētayad acī-tah); viii. 48, 2 c (sākheva sākhye); x 15, 8 d (usānn usādbhīh); 34, 9 b (ahastāso hāstavantam); 13 a (krsīm it krsasva), x 90, 16 a (yajñēna yajñām ayajanta).

Karmadhāraya Bahuvrīhi, x. 15, 9 b.

Lengthening of vowels, metrical, i 35, 11 d (ráksā), ii 12, 5 (smā), 33, 2 (cātayasvā) 4 a (cukrudhāmā). 7 (abhi) 13 c (avrnītā) 15 (evā), 35, 3; iv. 51, 2 c (ū); iv. 50 6 a (evā), v 83, 1 (achā) 7 b (diyā); vii 61, 4 a (śāmsā), 63, 5 a (yātrā), 86, 5 d (srjā); 103, 2 d (ātrā), viii 48, 6 (athā, carā) 8 a (mrīlayā, 9 b (sa-

15, 4 d. 11 d, 127, 6 a; 129, 6 d (āthā), 15, 4 b, vii 86, 5 (cakrmā), x. 34, 4 d (niyatā) 8 c (nā) 14 a (mrīatā); 90, 3 b (Pūṣas), 127, 6 a (yāvayā), 129, 1 b (vyōmā), 135, 1 c (ātrā), in eds and derivatives: i. 35, 4 (abhī-vrtam), 160, 1 b (rtā-varī), ii. 12, 4 c (jigivān), vii 71, 8 b (sumnāyāvas), 63 2 a (prasavitā); x 34, 10 c (inā-vā), 14, 12 (urū-nasau); 163, 3 c (rtāvā)
 Locative, absolute, vii. 63, 5 c; 103, 3 b; of the goal, i. 1, 4; v. 11, 3 d, of time, vii 103, 9 c. 10 d
 Long reduplicative vowel, i. 154, 4 d, iii. 59, 1 b (dādhāra), ii 33, 12 (nā-nāma); 35, 3 c (didivāmsam), 4 d (didāya). 7 b, viii 29, 6 a (pīpāya).
 Loss of accent, ii 35, 1 a b (asmai, asya), vi 54, 4 a (asmai); vii. 63, 5 a (asmai); viii. 29, 6 (yathā).

Maruts, description of, pp 21-2.

Metre, irregular, i 35, 9 d; iii. 59, 2 d. 7 c. 8 c; iv. 12, 4 c, 35, 11 b, 50, 2 c; viii. 29, 5, x 90, 2 b. 4 a; mentioned in the RV, p 175
 Anustubh v 83, 9, vii 103, 1; x 14, 18. 14 16, 90, 1-15, 135, 1-7, Pāda redundant by one syllable, x. 90, 4 a; 135, 7 c.

Gāyatrī. i. 1, 1-9, iii. 59, 6-9, vi 54, 1-10; x 127, 1-8

Jagatī: i. 85, 1-4 6-11; 160, 1-5, iv 50, 10; v. 11, 1-6, 83, 2-4; viii 48, 5; x. 15, 11; 34, 7, Pāda in Tristubh stanza, i. 35, 3 a, v 83, 10 c, vii. 103, 8; x 14, 1 a 10 b 11 b; 34, 5 c, 129, 3 b, Pāda with Tristubh cadence, i. 35, 9 d, stanzas in Tristubh hymn, iv 50, 10, v 83, 2-4

Tristubh, i 35, 1-11, 85, 5 12, 154, 1-6, ii. 12, 1-15; 33, 1-15, 35, 1-15, iii. 59, 1-5, iv 50, 1-9 11; 51, 1-11; v. 83, 1 5-8 10, vii 49, 1-4, 61, 1-7, 33, 1-6; 71, 1-6, 86, 1-8, 103, 2-10, viii 48, 1-4 6-15, x 14, 1-12, 15, 1-10 12-14; 34, 1-6 8-14; 90, 16, 129, 1-7; 163, 1-4; Pāda in Jagatī stanza, viii 48, 5 c, Pāda defective by one syllable, x 14, 5 c. 8 d, by two syllables, x. 129, 7 b, redundant by one syllable, x 129, 6 b
 vipadā (Jagatī + Gāyatrī Pāda), viii. 9, 1-10.

Bihatī, x 14, 15.

Metonymic, irregular, ii. 12, 11 (Dānu)

Middle in passive sense, i 35, 10 d, 154, 2 a, 160, 4 d. 5 a, ii 33, 5. 11 c, vii 61, 5 b

Mithra in the Avesta, p 119

Mitra, description of, pp 78-9

Mitra-Varuna, description of, pp. 118 19, viii 29, 9

Naighantuka, ii 12, 14 15, 35, 9

Nasalization of a final vowel at the end of an internal Pāda, i 35, 6 a (upāsthām ēkā), viii 29, 6 (yathān esā), x 34, 5 c (ākrataṁ ēmfā).

Natural philosophy, starting point of, p 207 (x. 129).

Nirukta, ii 12, 3. 14.

Nominative for vocative, iv. 50, 10 a

Numerals, syntax of, ii. 33, 2, x. 15, 10 c.

Objective genitive, x. 34, 3 d. 7 d.

Pāda text, its treatment of the pcl. u, vi. 54, 2, of vocatives in o, ii. 33, 3 b (vajrabāho) 15 a (babhro); viii 48, 2 c 15 c (indo); of Pragrhya vowels, i 35, 9 b (e, ī), i. 160, 1 b (ī); iv. 50, 10 b (ū), x. 163, 1 d (utō); of final etymological r, i 35, 11 a (Savitar itī); ii 12, 4 b (ākar itī), vii 86, 2 b (antāh); viii 48, 2 a (antār itī); of internal s before k, vii 103, 4 c (kāniskan), of suffixes i. 1, 1 c, 160, 2 c, iii 59, 6 c (-tama), viii. 48, 1 b (-tara), vii. 103 6 d; x. 15, 9 a (-trā), vii 103, 3 c (gd -tyā); ii. 35, 4 c, iv 51, 9 c d (-bhīs), iv. 50, 7 d (den -ya), x 15, 6 a; 129, 4 d (gd -yā), of certain long Samhitā vowels i 35, 8 b (cyāvaya), 85, 4 b (pracyāvāyantas) 10 b (dādhānān), x 135, 7 (sādanam), i 160, 1 b (rtā-vanī), ii 12, 4 (jigivān); iii 59, 6 a (casanīdhrtas), vii 63, 2 a (prasavitā), x 15, 9 a (tārsur), x. 34, 10 (rtāvā), its restoration of lost aspirate, i 160, 3 d (duksata), its removal of Sandhi in eds, i. 154, 2 (giri-sthās), x 15, 11 b (supanī-tayas), its treatment of dual compounds, i 35, 1 b (mitāvarunau); 160, 1 a (dyāvā-prthivī); x. 14, 8 r

- (*istā-pūrtā*); its non-analysis of certain cds, i. 35, 9 b, v. 83, 8 c (*dyāvā-prthivī*), i. 154, 2 b (*ku-carā*), 4, ii. 35, 7 b (*svadhā*); ii. 12, 4 c (*śdat*), ii. 33, 3, viii. 48, 8 a (*svastī*), ii. 33, 5 c, viii. 48, 10 a (*rdūdāra*), iv. 50, 1 (*Bṛhaspāti*), x. 90, 13 a (*candrāmās*), 135, 2 a (*visthās*); ii. 12, 1 a (*mānasvān*), its analysis of *svāvān*, i. 35, 10 b, its irregular accentuation of cd augmented verbs, viii. 48, 2 a (*prā āgās*) 10 c (*nī ādhāyi*), x. 135, 4 a (*prā āvartayas*)
- Pāṇini, p. 210.
- Pantheism, starting point of, p. 195
- Parentetical Pāda, x. 127, 8 b
- Paṇjanya, description of, p. 104
- Partitive genitive, i. 160, 4 a, ii. 33, 3 b 4 d, viii. 48, 1 a, x. 15, 3 d
- Perfect with present sense, i. 85, 3 b (*dadhire*), ii. 12, 10 b (*jaghāna*), 35, 3 d (*tasthur*) 13 d (*vivesa*), iii. 59, 1 b (*dādhāra*) 7 b (*babhūva*) 8 a (*yemire*); x. 34, 11 a (*tatāpa*)
- Periphrastic use of relative, x. 90, 7 d. 8 d 12 c
- Person, syntactical change of, i. 85, 4 c (3. to 2.), 5 c (2. to 3.), viii. 48, 5 b c (2. to 3.).
- Pischel, iv. 51, 1 (p. 93).
- Pitāras, description of, p. 176.
- Play on words, p. 174 (*yam*)
- Pragrhya vowels i, i. 35, 9 b (*dyāvā-prthivī*), 160, 1 a b c (*dyāvā-prthivī*, *rtāvarī*, *dhārayāt-kavi*, *sujān-manī*, *devī*) 4 b c (*rōdasī*, *rājasī*) 5 a b (*mahinī*, *dyāvā-prthivī*); ii. 12, 8 a (*krāndasī*, *samyatī*) 13 (*prthivī*); v. 83, 3 c (*dyāvā-prthivī*), vii. 86, 1 b (*rōdasī*, *urvī*), ū iv. 50, 10 b (*vṛṣaṇvasū*), vii. 61, 2 c (*sukratū*) 3 b (*sudānū*), e: i. 35, 9 b (*ubhé*); 160, 1 a c (*té*, *dhāsāne*) 2 c (*sudhṛṣṭame*, *vapusyē*) 5 a (*té*, *grhāné*) 5 d (*asmé*), ii. 12, 8 a d (*vihvayete*, *havete*), 13 a (*namete*), 33, 12 d (*asmé*); 35 4 c (*asmé*), iv. 50, 11 b (*asmé*), vii. 61, 3 c (*dadhāthe*), viii. 48, 10 c (*asmé*); x. 90 4 d (*sāsānānaśané*), o ii. 33, 3 b (*vajrabāho*), viii. 48, 2 c 4 a (*indo*), x. 163, 1 d (*utó*), not shortened in pronunciation before vowels ii. 12, 1 c (*rōdasī*), vii. 49, 3 b (*satyānrte*).
- Predicative adjective, ii. 12, 2 4; 33, 2 d, iv. 50, 7 d; v. 83, 3 d. 7 c; vii. 61, 4 c, x. 34, 12 d², (nom.) with ps., x. 90, 12 b.
- Preposition, following vb, i. 85, 3 c. 6 c 10 b 12 b, ii. 35, 11 c, iv. 50, 1 a. 7 b 9 a, v. 11, 2 d; x. 34, 14 b, 90. 4 d; 129, 4 a, 168, 2 (?); following participle, x. 34, 6 d; separated from vb, i. 35, 7 a 9 c d 11 d, 85, 1 a 2 d. 4 a 5 a. 6 a 7 b 9 d; ii. 33, 2; iii. 59, 4 c, iv. 50, 4 d, 51, 2 c, vii. 61, 6 a; 63, 5 c, x. 15, 9 c, 34, 2 d. 3 a; 127, 1 d 5 a 7 a 8 a, separated from infinitive, vii. 61, 6 c, of compound vb repeated, ii. 33, 2 c d, iii. 59, 7 c; vii. 61, 3 b, x. 51, 1 a b; 127, 5 b c; accentuation of compounded, iv. 51, 5 c, vii. 71, 2 a. 4 c; x. 14, 14 d; 15, 2 c.
- Present used in past sense, i. 85, 9 c
- Principle clause for relative, ii. 12, 5 b. 8 d.
- Prolation of vowel, x. 129, 5 b (*āśīst*).
- Purusa hymn, pp. 195-203.
- Pūṣan description of, p. 111, viii. 29, 5
- Quantity, interchange of, i. 35, 6 b; iv. 51, 2 d, vii. 49, 2 c. 3 c
- Rātri, goddess of Night, description of, p. 203, hymn to, pp. 203-7
- Reciprocal generation, x. 90, 5 a b.
- Reduplication, irregular, viii. 48, 5 b (*anāha*)
- Ref. un. of stanzas, ii. 12, 1 d-14 d, v. 83 3 d-4 d, vii. 49, 1 d-4 d, of hymns, ii. 12, 15 d; 33, 15 d, 35, 15 d, iv. 50, 6 d; vii. 61, 7 d, 63, 6 a-d 6 d, 71, 6 a-d, 86, 8 d; 103, 10 d; viii. 48, 14 d; x. 14, 5 d.
- Relative clause, antecedent in, iv. 50, 7 b 8 d, principal clause in place of, ii. 12, 5 a 8 d.
- Rhythm, abnormal, i. 160, 5 d; x. 90, 2 b 6 a 15 a, see also Metre, irregular
- Roth, i. 35, 10, 154, 6, ii. 35, 9
- Rudra, description of, pp. 56-7; viii. 29, 5
- Samprasājana, ii. 12, 8 (*hū* for *lvā*)
- Sandhi, 1. of vowels artificial, v. 83, 6 a c = 5 a c; vii. 49, 5 a (*śātī*)

between Pādas resolved a a, ii 33, 7c. 10a; iii 59, 4c, v 83, 10a, viii 29, 1a 3a, x. 14 4a, 15, 1c, 34, 11a, 90, 13c, 129, 6c. a ā, i. 35, 2c; ii 33, 6c; a. x. 14, 8a; 15, 6a, a u, i 35, 5c. a r, vii 103, 9a; ā a, i 85, 11a, 160, 4c, v 11, 4a, viii 29, 1a, x 90, 1c 3a, ā ā, i 85, 7a, ā r, i 160, 1a, ā u, iv 51, 2c, Pāda initial a restored a a, i 1, 9b, 85, 9d, iv 50, 10b; x 14, 5c, 129, 3b; 168, 2d, o a, i 35, 11b, ii 35, 13d, iii 59, 6b, iv 50, 10d; v 11, 4d, vii 86, 4d 5b, 103 3d; viii 29, 2b, 48, 12b 13b; x 14, 9b, 15, 8b 12b, 34, 10d

2 of semivowels at the end of a Pāda resolved before vowels y a, i 154, 4a; v 83, 6c; vii 86, 7a; viii 48, 2a; y u, x. 14, 13c, 15, 8c 11c, v a, i 154, 2c, iv 51 3c; x. 15, 5c; v e, x. 14, 4c; v r, vii 61, 8a.

3 of consonants - r before r, i 33, 11c, ii 33, 2a. 14a, 35, 4c, v 83, 1c, Visarjaniya before k, i 85, 6c; ii 35, 1d s before k, i 85, 6c; ii 85, 1d; v 83, 2d, vii 103, 4c; s before p, v 11, 6d; x 185, 4b, t before ś, i 85, 3; n before t, vi. 51, 9a (Pūsan tāva), x 90, 8c (paśūn t-), n before c, x 90, 8c (tāmś cakre), n before ś, i 35, 5; ii 12, 10b; iv 51, 2d 7d; v 11, 6b, ān before y, i 35, 10b, before l, ii 12, 4c - ān before vowels becomes ām, ii 33, 4 &c. irregularly remains, x 90, 3a (etāvān asya), ān at the end of a Pāda before vowels remains, i 35, 10c, ii 12, 10a. 12a, x. 90, 8c, before t at the end of a Pāda remains, ii. 33, 6a

Savitr, description of, pp 10-11.

Sūyana, i. 154, 2 3 6, 160, 3 4; ii. 12, 1 3 8 12 14, 33, 5 6 8 9 10 12, 35, 9, iii 59, 1, iv. 51, 1. 3 8; v 83, 6; vi 54, 3, vii. 86, 1, viii 29, 10, x 14, 3; x 15, 3 12.

Secondary root, i 160, 5d (inv.)

'Self' expressed by tmān in RV, vii. 63, 6b, by tanū, vii. 86, 2a 5b

Separation of members of Devatādvandvas, ii. 12, 13.

Shortening, of e and o before a i. 35, 5a. 11c 85 3a 8d. 184 1a 160

3d 5d, ii 12, 3c 7d 8b 9d 11c; 33, 5c. 11d; 35, 8a. iii 59, 2a, iv. 50, 1a, 51, 2b 3c 4b, vi 54, 1b. 3bc 4a, vii. 63, 4b 6a, 86, 6b 7c 8c; 103, 3d 4a; viii 48, 8d 11c 12d; x 14, 3a; 15, 1d 2a 5d 12c. 14a; 34, 6c 11c-d, 90, 5bc 6c, 127, 4a 5a, 129, 6a 7cd; 135, 6b, of ā before r, i 160, 1a; of ī before a, x 34, 4b; 127, 1b, before u, 2b, before ā, 3b; of radical vowel, ii. 35, 8c, iv. 50, 5d; of dual ā, vii 61, 1a (Varuna) 7a (deva), of inst i, viii 48, 8a (svastī).

Slurred pronunciation of long vowel, i. 154, 3a (śūsām). 1d (trēdhā), vii. 63, 6a (nū).

Singing, characteristic of the Angirases, viii. 29, 10.

Singular, for plur noun, i 85, 10c (vānām); ii 33, 1 (ārvati); change from — to plur, iv 51, 11c.

Six earths, p. 175

Sociative sense of inst, x 14, 3a b. 5a b 10d; 15, 8c 10cd 14c, 34, 5a.

Soma, description of, pp 152-5; viii. 29, 1.

Soma sacrifice, vii 103, 7 10d

Stanzas syntactically connected, i. 1, 7 8, 85, 4 5

Steed, ruddy — of heaven, i 85, 5c; of the Sun, vii 63, 2d

Steeds of the Maruts, i 85, 4d.

Strong form for weak, i 85, 12c (yanta), ii 33, 1b (yuyothās) 3d (yuyodhi), iii 59, 1d (juhota); vii. 71, 1d (yuyotam), x. 14, 14b (juhota) 15b (juhota); 15, 7d (dadhāta) 11d (dadhātana).

Subjunctive and injunctive, when identical in form, distinguished by mā, ii 33, 4a.

Suffixes treated like second member of a cd., i 160, 1b (rtāvarī). 3a (pavitravān), &c

Supplied, word to be, iii. 59, 7c; v. 11, 1c; vi. 54, 7c; vii. 61, 5a. 7d; viii 29, 5a, x. 14, 2d. 5c; 15, 13a; 34, 10b, 127, 4a c; 168, 1a. 4c.

Sūrya, description of, p 124.

Sūtras, viii. 29, 8

Svarabhakti vowel, ii. 33, 1-3. 5-7. 9-11 (Rud^ara): iv 50, 11a (Ind^ara); v. 11, 3a (māt^arós)

- 85, 2 c (asuryā); x. 90, 8 c (vāyav-
yān); followed by Udātta, how
marked, i. 85, 7 c; iv. 51, 9 a; Abhi-
nihita, ii. 12, 6 c (yō 'vitā).
Syntactical order, irr., i. 85, 5 c (ūta);
160, 3 (ca).
- Threefold division of the world, x. 15,
1. 2.
- Tvaṣṭr fashions Indra's bolt, i. 85,
9 a b; viii. 29, 3.
- Unreduplicated perfect, ii. 33, 14 d
(mīdhvas).
- Uṣas, description of, pp. 92-3.
- Varuṇa, description of, pp. 134-5.
- Vāta, description of, p. 216.
- Vedas, first mention of, p. 195.
- Viśve devās, description of, pp. 147-8.
- Viṣṇu, description of, pp. 30-1; viii.
29, 7.
- Vocative, elliptical, vii. 61, 1 a (Varu-
nā = Mitrā-Varuṇā); accent, vii.
71, 1 c; viii. 48, 7 c (Sóma rājan).
- 14 a (trātāro devās).
- Vyūha, resolution of semi-vowels, i. 1,
6 a; 85, 1 a. 5 c. 7 a c. 8 d. 9 c. 10 b. 11 a;
85, 3 d. 4 c; 154, 1 a. 2 a. 2 c. &c. &c.
- Warrior sons, frequent prayer for, i.
1, 8 c; 85. 12 d, &c. &c.
- Words identical in form distinguished
by accent: i. 85, 11 (té those, te to
thee); ii. 12, 4 (dāsā demon, dāsa
demoniac); i. 160, 1 d (dhárman, n.
ordinance, dharmán, m. ordainer);
vii. 86, 5 d (dā́man, n. bond, dāmán,
m. gift); vii. 108, 9 a (dvā́dāśa twelve,
dvā́dāśā twelfth); ii. 35, 6 c (parás,
adv. far away, páras, adj. N. other); i.
85, 5 d; vii. 86, 1 d (bhū́man, n.
earth, bhūmán, m. abundance); 71, 7 a
(yuvábhyaṁ to you two, yūvabhyaṁ
to the two youths); i. 85, 10 c (ráksas,
n. injury, rakṣás m. demon); iii. 59, 3
(várīman, n. and varimán, m. ex-
panse).
- Yajurveda, ritual of, vii. 103, 7 a.
- Yama, description of, p. 212.
- Yāska, i. 154, 2. 3. 6; ii. 88, 5; p. 129.

